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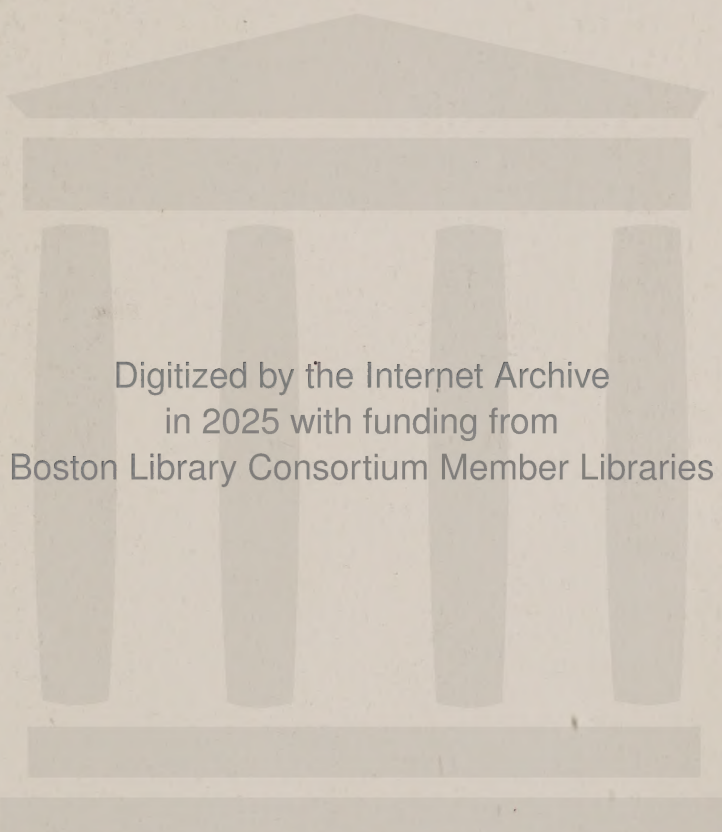
CHICAGO, ILL.

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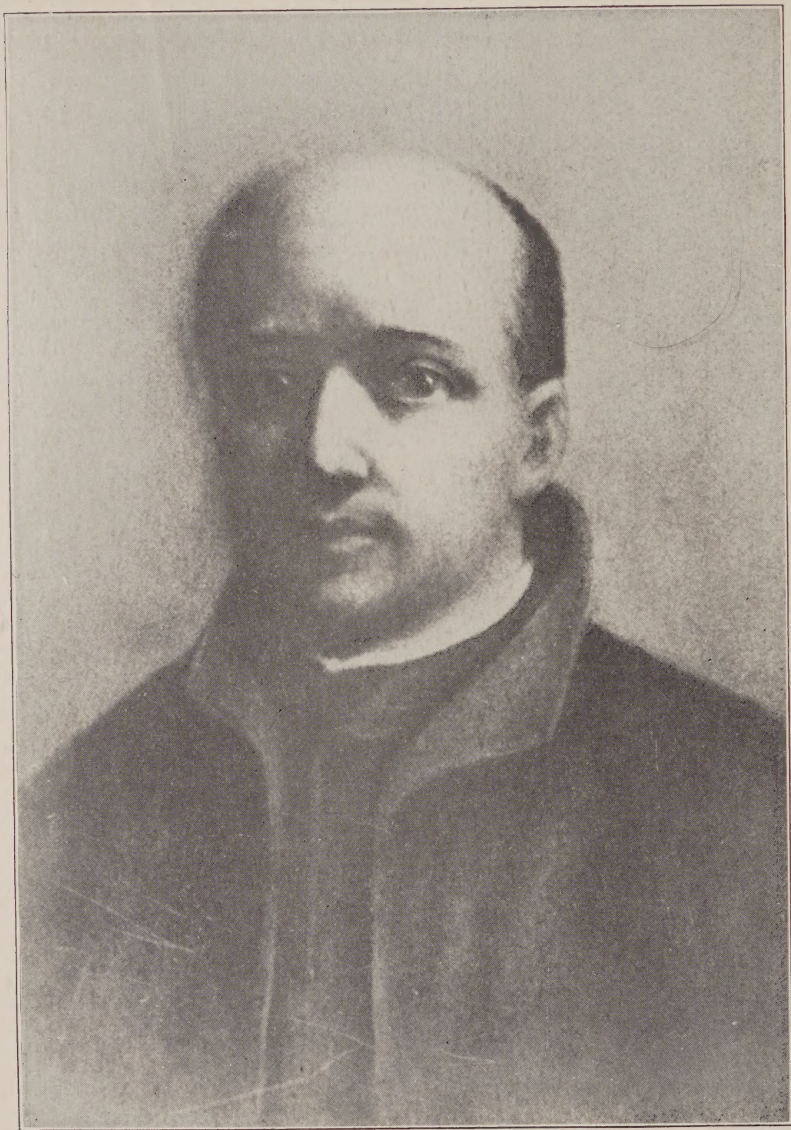
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CHICAGO, ILLINOIS



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REV. JAMES MARQUETTE, S. J.

First White Resident of Chicago.

From a painting rescued from destruction and vouched for by a nephew.

(Thwaites, *Jesuit Relations* 71, 400, Note 51.)

Illinois Catholic Historical Review

VOLUME IV

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THE TIME AND PLACE FOR A MONUMENT TO MARQUETTE*

James Marquette, a young priest¹ of the Society of Jesus, accompanied by Louis Jolliet,² a young French-Canadian layman, discovered the Mississippi river on the 17th of June, 1673, traversed its channel from the mouth of the Wisconsin river southward to the mouth of the Arkansas river, turned about and pushed up the river to the mouth of the Illinois river, which they entered, going upward to the source of that river, or to its conjunction with one of the streams that join the Illinois, and from the headwaters of that stream traveled by land or water to Lake Michigan. Reaching the lake they took to their canoes and reached the Jesuit Mission of St. Francis Xavier, at De Pere, Wisconsin, adjoining the more modern city of Green Bay, where Father Marquette remained until the early winter of 1674.

* A paper read by Joseph J. Thompson, LL. D., before the Executive Council of the ILLINOIS CATHOLIC HISTORICAL SOCIETY, October 20, 1921.

¹ Father Marquette was then 36 years old. He was born at Laon, France, June 10, 1637. . He arrived in Quebec, September 20, 1666. He died May 18, 1675, at the age of 37 years, 11 months and 8 days.

² Jolliet was born in Canada, September 21, 1645, and was therefore but 28 years old when he accompanied Father Marquette down the Mississippi and back. There never was any dispute or conflict of authority of any kind between Marquette and Jolliet. One was deputed to make the journey as much as the other. The work of a layman was intended for Jolliet, and that of a priest for Marquette. Marquette was older and much better informed than Jolliet, and the latter very naturally deferred to him. In the sense of greater influence Father Marquette was the leader of the expedition. Jolliet lived to the age of 55 years, dying in 1700.

It cannot be definitely stated that Marquette and Jolliet passed over any part of what is now the site of Chicago on their homeward journey. It is quite probable they rowed up the Calumet to its source, carried their canoes to the Chicago river, and pushed down the Chicago river to the lake.³ If that was their route, then they were in territory now included in Chicago in the latter part of August, or the first part of September, 1673. Since this is problematic it cannot be confidently asserted that any white man ever saw the site of Chicago up to this time.

We first get upon firm historical ground with reference to Chicago in 1674, and again our pathfinder is Father Marquette.

In that year Father Marquette returned to Illinois, and there can be no more certain evidence of his reasons for return, or the manner thereof, than the words of his immediate superior, Rev. Claude Dablon, S. J., whose duty it was to authorize the journey and the establishment of a mission. Father Dablon says:

“Father Jacques Marquette, having promised the Illinois on his first voyage to them, in 1673, that he would return to them the following year, to teach them the mysteries of our religion, had much difficulty in keeping his word. The great hardships of his first voyage had brought upon him a bloody flux, and had so weakened him that he was giving up the hope of undertaking a second. However, his sickness decreased; and, as it had almost entirely abated by the close of the summer in the following year, he obtained the permission of his superiors to return to the Illinois and there begin that fair mission.

He set out for that purpose, in the month of November of the year 1674, from the Bay des Puants, with two men, one of whom had made the former voyage with him. During a month of navigation on the Lake of the Illinois, he was tolerably well; but, as soon as the snow began to fall, he was again seized with his bloody flux, which compelled him to halt in the river which leads to the Illinois.”⁴

From the commencement of this journey we have Father Marquette's own words in a letter addressed to Father Dablon in the form of a journal.

From this letter we learn that Father Marquette received orders from his superior to proceed to the establishment of the mission which

³ There is quite general agreement that Marquette and Jolliet passed through the Chicago river on their return from the Mississippi. Marquette's journal under date of March 31, 1674, states that he is at the same point where he and Jolliet “began their portage eighteen months ago.” This was something more than three leagues from where Marquette wintered in Chicago.

⁴ In the preparation of this article I have used Kellogg's *Early Narratives of the Northwest*, which contains both of Father Marquette's letters and also Dablon's Relation. This reference will be found on page 270 of that work. These letters and Relations are all contained in Vol. 59 of the *Jesuit Relations*.

had been in contemplation, and that with "Pierre Porteret and Jacque (⁵)" he departed for the Illinois country about noon of October 25, 1674.

In this communication to Father Dablon Father Marquette makes entries from day to day or from time to time recording the progress of the journey and items of interest in connection therewith. Such entries are made for October 26, 27, 28, 29, 30 and 31, and for November 1, 2, 3, 4, 5, 6, 9, 15, 20, 23 and 27. By December 1st, the party is coming nearer Chicago, and in consequence the letter or journal becomes more applicable to our immediate subject of consideration. The next four entries fix the direct relation of Father Marquette's approach to and entrance upon the site of what is now Chicago. These entries read as follows:

"December 1. We went ahead of the savages, so that I might celebrate holy Mass.

3 After saying holy Mass, we embarked, and were compelled to make for a point, so that we could land, on account of floating masses of ice.

4. We started with a favoring wind, and reached the river of the portage, which was frozen to the depth of half a foot; there was more snow there than elsewhere, as well as more tracks of animals and turkeys.

Navigation on the lake is fairly good from one portage to the other, for there is no crossing to be made, and one can land anywhere, unless one persists in going on when the waves are high and the wind is strong. The land bordering it is of no value, except on the prairies. There are eight or ten quite fine rivers. Deer-hunting is very good, as one goes away from the Poutewatamus.

12. As we began yesterday to haul our baggage in order to approach the portage, the Illinois who had left the Poutewatamus arrived, with great difficulty. We were unable to celebrate holy Mass on the day of the Conception, owing to the bad weather and cold. During our stay at the entrance of the river, Pierre and Jacques killed three cattle and four deer, one of which ran some distance with its heart split in two. We contented ourselves with killing three or four turkeys, out of many that came around our cabin because they were almost dying of hunger. Jacques brought in a partridge that he had killed, exactly like those of France except that it had two ruffs, as it were, of three or four feathers as long as a finger, near the head, covering the two sides of the neck where there are no feathers."⁶

These writings furnish the proof of the first authenticated visit of white men to the site that has become Chicago. Upon their authenticity depends their probative value as establishing not only the first visit of white men to the site of this great metropolis, but numerous other facts related or referred to in the writings.

⁵ The family name of Jacque who accompanied Father Marquette is not given, and no one seems to have been able to find out what his name was.

⁶ Kellogg's *Early Narratives of the Northwest*, p. 265.

It is fortunate indeed that conclusive proof of the authenticity of Father Marquette's letters to Father Dablon is available.

These letters, like the relations and reports of all of the Jesuit Indian missions, were sent to the superior who, in the case of Father Marquette, happened to be, as above stated, Rev. Claude Dablon, and were held in the mission house until the time of the suppression of the Jesuits, at which time they were brought to the Hotel Dieu in Quebec, and preserved there. True, extracts from them were sent to France and published there shortly after Father Marquette's death, but the original letters lay untouched from the time they were deposited in the convent at Quebec in 1763 until 1852, when the historian, John Gilmary Shea, discovered them there and published them, together with an English translation.⁷

⁷ Shea's own account is interesting: "Meanwhile one of the copies, after having been prepared for publication by Father Claude Dablon, superior of the mission, with the introductory and supplementary matter in the form in which we now give it, lay unnoticed and unknown in the archives of the Jesuit College at Quebec. . It did not even fall into the hands of Father Charlevoix when collecting material for his history, for he seems to have made little research if any into the manuscripts at the college of Quebec. A few years after the publication of his work, Canada fell into the hands of England, and the Jesuits and Recollects, as religious orders, were condemned, the reception of new members being positively forbidden. The members of each order now formed Tontints, the whole property, on the death of the last survivor, to go to the British government, or to the law knows whom, if situated in the United States.

The last survivor of the Jesuits, Father Cazot, after beholding that venerable institution, the College of Quebec, closed for want of professors, and Canada deprived of its only and Northern America of its oldest collegiate seat of learning, felt at last that death would soon close with him the Society of Jesus in Canada. A happy forethought for the historic past induced him to wish to commit to other than to state hands, some objects and documents regarded as relics by the members of his society. Of these he made a selection, unfortunately too moderate and too rapid, and these papers he deposited in the Hotel Dieu, or hospital at Quebec, an institution destined to remain, as the nuns who directed it had not fallen under the ban of the government. They continued in their hands from shortly before 1800 till 1844, when the faithful guardians of the trust presented them to the Rev. F. Martin, one of the Jesuit fathers who returned in 1842 to the scene of the labors and sacrifices of their society. On the application of Mr. B. F. French to publish the narrative of Marquette in his Historical Collections, and apply the proceeds, and such other sums as might be received, to the erection of a monument to the great discoverer of the Mississippi, the manuscript journal and map were committed to the hands of the writer of these sketches.

This narrative is a very small quarto, written in a very clear hand, with occasional corrections, comprising in all, sixty pages.. Of these, thirty-seven contain his voyage down the Mississippi, which is complete except a hiatus of one leaf in the chapter on the Calumet; the rest are taken up with the account

The originals, in the handwriting of Father Marquette himself, still exist, and the great non-Catholic historian and compiler, Reuben Gold Thwaite, has done posterity a great service in gathering those, along with hundreds of other letters and relations, which he has included in the monumental work of seventy volumes known as the *Jesuit Relations*.⁸

With respect to the Marquette journal, which we have under immediate consideration, and also the letters of Father Marquette to Father Dablon, describing his first voyage down the Mississippi and up the Illinois, Mr. Thwaite has not only given us the French text and an English translation, but as well a *fac simile* photographic copy of the original letters.

In order to give our readers, many of whom are able French scholars, an opportunity of testing the translation, we are reproducing herewith, in addition to the English translation set forth above, the French text in type, and also a plate showing the entries referred to in the original handwriting of Father Marquette.

THE RIVER OF THE PORTAGE

Under date of December 4th, Father Marquette says:

“We started with a favoring wind and reached the river of the portage”” The question of identity of “the river of the portage” has been under examination frequently, and while some

of his second voyage, death and burials, and the voyage of Father Allouez. The last nine lines on page 60, are in the hand-writing of Father Dablon, and were written as late as 1678..

With it were found the original map in the hand-writing of Father Marquette, as published now for the first time, and a letter begun but never ended by him, addressed to Father Dablon, containing a journal of the voyage on which he died, beginning with the twenty-sixth of October (1674), and running down to the sixth of April. The endorsements on it, in the same hand as the direction ascribe, the letter to Father Marquette; and a comparison between it, the written parts of the map, and a signature of his found in a parish register at Boucherville, would alone, without any knowledge of its history, establish the authenticity of the map and letter.”—*Discovery and Exploration of the Mississippi Valley*, by John Gilmary Shea, pp. 77-78.

⁸ Many of the letters and reports contained in the *Jesuit Relations* had been printed before, mostly in foreign languages. John Gilmary Shea translated a great many of them, and published them in English in his *Cramoie* series, and some in his *Early Voyages up and down the Mississippi*, and some in his *Catholic Missions among the Indians*. Mr. Thwaite gathered all the Jesuit letters together and published them in the original language in which they were written, mostly French, but many in Latin, together with an English translation.

⁹ Marquette's Journal.

writers have expressed some doubt as to whether what we now know as the Chicago river was the identical stream referred to by Father Marquette, we think it is clear that such is the fact.

The only writer, of whom we are aware, that seems to hold a contrary view, is A. T. Andreas, author of "History of Chicago."¹⁰ A reading of Mr. Andreas' argument will show, in the first place, that he applies a very strained interpretation to Father Marquette's language; and, in the second place, that he is very much prejudiced against Father Marquette, and apparently desirous of discrediting him in any way possible.¹¹ Other historians of Chicago, amongst them Moses and Kirkland in "History of Chicago," Joseph Kirkland in "The Story of Chicago," J. Seymour Currey in "Chicago, Its History and Its Builders," Eleanor Atkinson in "The Story of Chicago and National Development," Jennie Hall in "The Story of Chicago," Everett Chamberlain in "Chicago and Its Suburbs," make the river of the portage, referred to by Father Marquette, the Chicago river. Independent of these, however, the most authoritative historians with reference to the missions and missionaries are John Gilmory Shea and Francis Parkman. Parkman lived for many years in the footsteps of the Jesuit missionaries, and repeatedly states in his different works that Father Marquette landed at the Chicago river and resided thereon. In describing Marquette's second journey this renowned author says:

"He set out on this errand on the twenty-fifth of October, accompanied by two men, named Pierre and Jacques, one of whom had been with him on his great journey of discovery. A band of Pottawattamies and another band of Illinois also joined him. The united parties—ten canoes in all—followed the east shore of Green Bay as far as the inlet then called Sturgeon Cove, from the head of which they crossed by a difficult portage through the forest to the shore of Lake Michigan. November had come. The bright hues of the autumn foliage were changed to rusty brown. The shore was desolate and the lake was stormy. They were more than a month in coasting its western border, when at length they reached the river Chicago, entered it, and ascended about two leagues. Marquette's disease had lately returned, and hemorrhage now ensued. He told his two companions that this journey would be his last. In the condition in which

¹⁰ This is a work in three large volumes, published in 1884. Andreas was of the class of writers that seek to sustain their inclinations. He plainly didn't like the Catholic Church, and would strain a point to avoid showing that institution or its devotees to advantage.

¹¹ This writer sets up an imaginary conflict between Marquette and Jolliet as to which was the head of the expedition, and decides in favor of Jolliet, incidentally berating Marquette. As we have said, in note 2, there never was any such conflict.

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MARQUETTE'S RECORD OF LANDING AT THE MOUTH OF THE CHICAGO
RIVER.

DECEMBER 1 on devance les sauvages pour pouvoir dire la ste messe,

3 ayant dit la ste messe estant embarque nous susmes
contrains de gagner une pointe pour pouvoir mettre
a terre a cause des bourguignons

4 nous partismes heureusement pour uenit a la riuere
du portage qui estoit gelee d'un demy pied, ou il
y auoit plus de neige que par tout ailleurs, comme
aussi plus de piste de bestes et de cocqs d'Inde.

La nanigation du lac est assez belle d'un portage
a l'autre, n y ayant aucune trauerse a faire, et
pouuant mettre a terre par tout, moyennant qui'on
ne foit point opiniastre a uouloir marcher dans les
lames et de grand uent, les terres qui le bordent
ne ualent rien, excepte quand on est aux prairies,
on trouue 8 ou 10 riuieres assez belles, la chasse du
cherueux st tres belle a mesure qu'on s'effoigne des
Pouteouatamis.

Thwaites, *Jesuit Relations*, Vol. 59, pp. 170-172. See original
long hand entries on reverse. See translation on page 117.

he was, it was impossible to go farther. The two men built a log hut by the river, and here they prepared to spend the winter; while Marquette, feeble as he was, began the spiritual exercises of Saint Ignatius, and confessed his two companions twice a week."¹²

Shea is equally positive in his statement:

" . . . he set out on the 25th of October, 1674, for Kaskaskia. The line of travel at that time was to coast along to the mouth of Fox river, then turn up as far as the little bay which nearly intersects the peninsula, where a portage was made to the lake. This was the route now taken by Marquette with two men to aid him, accompanied by a number of Pottawotamies and Illinois. Reaching the lake, the canoes coasted along slowly, the missionary often proceeding on foot along the beautiful beach, embarking only at the rivers. He represents the navigation of the lake as easy; 'there being,' says he, 'no portage to make, and the landing easy, provided you do not persist in sailing when the winds and waves are high.' The soil except in the prairies was poor, but the chase was abundant, and they were thus well supplied.

In spite of all his courage, he was at last unable to proceed; by the 23rd of November his malady had returned, and though he continued to advance, exposed to the cold and snows, when he reached Chicago river on the 4th of December, he found the river closed, and himself too much reduced to be able to attempt that winter march by land. There was no alternative but to winter there alone, and accordingly instructing his Indian companions as far as time allowed, they went their way, and he remained with his two men at the portage."¹³

Thus is established a quite general agreement upon the Chicago river as the site of Marquette's sojourn. Were any, however, inclined to favor Andreas' view, it is in order to note that even his location would bring Father Marquette's movements within the present boundaries of Chicago.

FATHER MARQUETTE AT THE MOUTH OF THE RIVER

On that winter day when the first white men ever known to have seen the site of Chicago stepped from their canoe, they probably scrambled over a border of ice along the lake front. They found the ground covered with snow, and immediately had their attention attracted by the tracks of animals and turkeys.

We can follow the three lonely travelers as they set about preparations for a stay of some length on the lake shore. To familiarize the location it is necessary to remember that at the time of this first visit of white men the Chicago river wended its course southward from its present channel along the lake for about a quarter of a mile, and emptied into the lake at a point corresponding to our present Madison

¹² *La Salle and the Discovery of the Great West.* pp. 67-68.

¹³ *Shea, Discovery and Exploration of the Mississippi Valley.* pp. 66-67.

Street. The soldiers of the Fort Dearborn Garrison, under instructions from the War Department in 1824 cut a channel from the main Chicago river almost directly eastward to the lake, which has become the mouth of the Chicago river as we now know it, and the old channel in the course of time was filled up and has become a part of the underlying ground between Wabash and Michigan Avenues.

We are not definitely advised as the reasons, but it appears from Marquette's letter or journal that he and his companions remained at the mouth of the river from the day of their landing, December 4th, until the 11th of the same month.¹⁴

At a distance of nearly two hundred and fifty years it is interesting even to speculate as to how these seven days were spent. As to what was done a part of the time at least we are not left in doubt. To begin with they built a cabin. This we can be reasonably sure of, for Father Marquette tells us that many turkeys "came around our cabin."¹⁵ The character and appearance of the woods cabin is well established, and accordingly representations of the first habitation of white men on the site of Chicago, portraying the Marquette hut on the shores of the lake, at the mouth of the Chicago river, are thoroughly justified, and a reproduction of the Marquette cabin perhaps of granite, but of similar appearance, would constitute an appropriate part of a monument or memorial of this most important incident in the history of Chicago.¹⁶

Father Marquette also tells us that "during our stay at the entrance of the river Pierre and Jacques killed three cattle and four deer" and notes that one of the deer "ran some distance with its heart split in two."

Around their temporary habitation gathered numbers of wild turkeys "almost dying of hunger." They contented themselves with killing three or four. "Jacques brought in a partridge that he had killed" and Father Marquette notes that it was exactly like those of France, except that it had two ruffs, as it were, of three or four

¹⁴ In Marquette's Journal under entry of December 4th, the landing is noted, and under entry of the 12th, he says: "We began yesterday to haul our baggage in order to approach the portage."

¹⁵ See Marquette's Journal.

¹⁶ Such a cabin would no doubt be constructed of logs and bark with a covering only slightly raised at one end. An effort would be made to make it a protection from the cold, but in the absence of foliage in the dead of winter bark would be about the only thing available. The known swampy condition of the ground near what is now Madison street and Michigan avenue would not prevent stopping there as the surface of the ground was thoroughly frozen.

feathers as long as a finger near the head covering the two sides of the neck where there are no feathers.

So they provided their meager comforts in the way of a cabin, and for their daily necessities by killing deer, cattle,¹⁷ and turkeys. Besides, and no doubt before providing for their daily necessities, Father Marquette saw to it that the Maker and Giver of all blessings was accorded due recognition. Since the beginning of their journey they have been from time to time thrown in with bands of Indians,—first of the Illinois tribes; then of the Pottawatomi, and afterwards the Mascoutins. We are assured by the entry of December 1st, that Father Marquette and his men “went ahead of the savages so that (he) I might celebrate holy Mass.” and again by the entry of December 3rd, that they embarked “after saying holy Mass.” Indeed, he assures us under an entry in his journal of March 30th, that he was able to say Mass every day. There was possibly one exception, that being December 8th. With respect to that day Father Marquette says: “We were unable to celebrate holy Mass on the day of the Conception, owing to the bad weather and cold.” This regrettable occurrence was duly made up for on the 15th, in the new location, however, for Father Marquette tells us that after getting rid of a band of Illinois Indians, headed by Chachagwessiou, “we said the Mass of the Conception.”

Accordingly, there is occasion for slight doubt that the first words uttered by the first white man on the morning of his landing upon the site of Chicago, after signing himself with the cross and invoking the blessing of the Holy Trinity were *Introibo ad altare Dei*, and suiting the action to the word the missionary proceeded to the rude altar constructed in the lonely cabin, and there re-enacted the ever memorable last supper. From that little altar and in that rude cabin went up to Heaven the first prayers ever uttered within the confines of Chicago, and the first act of Christian worship was there performed.

How worthy was the petitioner, and consequently how likely was his petition to be heard when he sent ringing up to the Throne of Heaven his *Dominus vobiscum*, can be judged from what his superior said of him within a short time after his landing in Chicago. “From the age of nine years he fasted every Saturday, and from his tenderest youth began to say the Little Office of the Conception, inspiring every

¹⁷ The cattle referred to were buffalo. In his report of his first journey down the Mississippi and through Illinois Marquette was so impressed with these animals that he drew a crude picture of one with its prominent hump, on the map which he traced to accompany his report.

one with the same devotion."¹⁸ It is well known that he persevered in a similarly holy life to the very end.

The singular devotion of Marquette to the Blessed Virgin was the outstanding feature of his career. "That which apparently predominated (in his character) was a devotion altogether rare and singular to the Blessed Virgin, and particularly toward the mystery of her Immaculate Conception,"¹⁹ says Father Dablon. It was this remarkable devotion to the Blessed Virgin that caused him to supplement the regular ritual of the Mass with a beautiful supplication to the Blessed Mother. Father Dablon tells us that for "some months before his death he said every day with his two men a little corona of the Immaculate Conception, which he had devised, as follows: After the *credo* there is said once the *pater* and *ave*, and then four times these words: *Ave Filia Dei Patris, ave Mater Filii Dei, ave Sponsa Spiritus Sancti, ave Templum totius Trinitatis: per sanctam Virginitatem et Immaculatam Conceptionem tuam, purissima Virgo, emunda cor et carnem meam, in nomine Patris, et Filii, et Spiritus Sancti.*"²⁰ ("Hail Daughter of God the Father; hail Mother of God the Son; hail Bride of the Holy Spirit; hail Temple of the whole Trinity; by thy Holy Virginity and Immaculate Conception, most pure Virgin, cleanse my heart and flesh; in the name of the Father, and of the Son, and of the Holy Ghost,") concluding with the *Gloria Patri*, the whole repeated three times.

Thus daily during Father Marquette's sojourn, from the very threshold of this imperial city, ascended this canticle of praise and prayer to the most powerful intercessor of the whole court of heaven, the Blessed Mother of Christ.

Here, too, we may definitely locate the first confessional and the first holy table. The penitents and communicants were few, but no doubt consolingly sincere. Father Dablon, speaking of Marquette's two companions, says: "He confessed them and administered communion to them twice in the week, and exhorted them as much as his strength permitted him."²¹ Thus was the first channel of saving grace opened upon the site of Chicago.

The lake front was but a station in the devout missionary's difficult way. He must be about his Father's business, and so on the 11th of December he tells us: "We began to haul our baggage in

¹⁸ *Op. cit.* Dablon's Relation.

¹⁹ *Ib.*

²⁰ *Ib.*

²¹ *Ib.*

order to approach the portage." They could no longer row with the canoes in the direction they desired to proceed, because they found the river "frozen to the depth of half a foot."

At least one writer has suggested that they may have transported their canoe and supplies sledge-fashion across the land, striking out in a southwesterly direction from the mouth of the river.²² With this single exception every writer on the subject has reached the conclusion that runners were fitted to the canoe and the same was lifted up on the ice of the Chicago river and dragged along the icy surface to the point where a permanent camp was set up. This supposition is decidedly more reasonable. Even though the ice were covered with snow, as was all the surface of the neighborhood, it would afford a smooth, even pathway, which would be much more desirable, as against the rough overland course which would also present more or less difficulty in determining the true course.

This first known journey of white men across the site of one of the greatest cities of the world must challenge our contemplation. Behold a holy man waging a persevering warfare with death, staking his life against the ulterior powers that enthrall the savage. Like his Heavenly Master he had his *via crucis* and was soon to reach his Golgotha. From our present position, were it not for structures reared in the course of development since that day, we could look out and behold that momentous procession;—possibly some savage companions leading the way; then the improvised sledge, in which was carried all the missionary's earthly possessions, and, finally, the holy man himself bringing up the rear. At this distance from that momentous day, having learned to revere Father Marquette, and being justified in believing him a distinguished member of the court of heaven, and in rapt imagination now gazing upon this interesting spectacle, we can form some conception of what those blind men of Jericho felt when the Blessed Saviour and the multitude swept along and with blanched countenances and bated breath they whispered, "Jesus of Nazareth passeth by."

History has assigned to Father Marquette a place higher than that of any other human being that ever trod the soil of Illinois. What a joy it would be, therefore, if we were able to trace out each foot print and mark it indelibly. This we cannot do, but we can be reasonably certain that he hallowed the course of the Chicago river by his presence.

²² Thomas Hoyne in note to Breese, *Early History of Illinois*. p. 96.

NEAR THE PORTAGE

Marquette tells us that they continued this journey for "two leagues up the river." Some speculation has been indulged in as to the exact point reached at the end of the two leagues' progress. There is difficulty in the first place in determining the length of a league. At different times and under different circumstances France has had a linear measure which made a league at one time 2.42 miles; at another time 2.764, and at still another time 3.52 miles. Near about the time that Marquette made this journey the posting league of the French was 3.52 miles, so that full two leagues would mean about seven miles. A modern writer, discussing this problem in the light of considerable investigation, speaks as follows:

"Before that distance is reached on the Chicago river, however, the South branch forks again into the West and South forks. Upon which of these was the cabin located?

Had the party been going directly through to the Desplaines the West fork would have been followed, for this was the portage route. Assuming that they intended going on, one historian at first located the cabin near where Ashland avenue crosses the West fork. Upon further investigation he placed it at the foot of Center avenue, near Twenty-second street, where the famous Lee's Place cabin afterward stood. This point was only a league and a half from the mouth of the river. Still later, however, this same historian concluded that the cabin must have been close to the stockyards on the South fork.

The West fork is on the portage, while Marquette says he was 'near the portage, on a little hillock.' The West fork was uniformly low and marshy. On the South fork there was a bit of rising ground where is now the east end of Thirty-fifth Street bridge, at the intersection of Center avenue. This point was six miles from the mouth of the river.

It is on this bit of ground that was elevated above the marsh, and that stood on the edge of the oak woods, thus being dry and somewhat sheltered from the winds that swept the plain, the cabin has been located by Mr. Carl Dilg, an archaeologist of Chicago."²³

It should be said that the site of the Marquette cabin, as agreed upon after considerable investigation, is now marked with a large cross, with which travelers on the Chicago & Alton Railroad are familiar, but not the site formed by Mr. Dilg, being on the west fork. With respect to this site the historian, J. Seymour Currey, in his monumental work, speaks as follows:

"The location of the cabin in which Marquette spent the winter of 1674-5 is now marked with a cross made of mahogany wood, at the base of which is a bronze tablet with an inscription. The site was fixed upon in 1905 by a committee of the Chicago Historical Society, under the guidance of the late Mr.

²³ Atkinson, *The Story of Chicago and National Development*. pp. 9-10.

Ossian Guthrie, an intelligent and devoted student of our local antiquities, with a view of marking the spot in a suitable manner. An entire day was spent by the party in driving and walking over many miles of country in order to compare the topography with the journal of the missionary, and a series of photographs taken. The investigations resulted in confirming the opinions of Mr. Guthrie, namely, that Marquette's winter cabin was situated on the north bank of the south branch of the Chicago river at the point where now it is intersected by Robey street, and from which at the present time can be seen, by looking westward, the entrance to the great drainage canal. While the Society was making plans for placing a memorial on the spot other parties took up the project and placed the cross and inscription there; though it is to be regretted that no mention was made in the inscription of Mr. Guthrie's researches in identifying the site, for it is solely due to his investigations that the site was determined. The 'Marquette Cross' stands about fifteen feet high, firmly planted on a pedestal of concrete; and near it stands a wrought iron cross three feet in height, which, however, has no historical connection with the famous missionary, as it was taken from a burying ground in Cahokia, where it marked the grave of some old time French resident.²⁴

Mr. Currey's remarks should be supplemented by the further statement that the investigators of whom he speaks were Dr. Otto L. Schmidt, for many years President of the Illinois State Historical Society, and Chairman of the Illinois State Centennial Commission; Miss Caroline McIlvain, Librarian of the Chicago Historical Society; Mr. H. S. Kerfoot, an extensive real estate dealer, and Thomas A. O'Shaughnessy, artist, historian and writer, the latter the moving spirit in the work. Mr. O'Shaughnessy was closely associated with Mr. Guthrie in all his investigations of this matter, and examined all his notes and data.

At the request of Mr. O'Shaughnessy the Willy Lumber Company manufactured at their own expense the mahogany cross.

The story of the fixing of the site and the erection of the cross is best told by Mr. O'Shaughnessy himself in a contemporary account. He says:

The first public monument in the city of Chicago to the memory of Father Marquette, the Jesuit Missionary, was unveiled Saturday, September 28, 1907. The monument is an unusual one, it being a large Mahogany Cross, planted upon the site of the little chapel, which Father Marquette built in 1674, on the old camp mound on the southwest branch of the Chicago River. This simple, beautiful tribute to the memory of the great Jesuit missionary, who explored, surveyed and mapped the land on which Chicago stands, and the great valley of the Mississippi, was the conception of an artist filled with faith, devoted to the great idea of paying just tribute of honors where honor rightfully belongs.

To Ossian Guthrie, the venerable historian and scientist, is also due the honor of clearing the haze of mystery which for two and a quarter centuries hung

²⁴ p. 14.

over this, the most historic plot of ground in the State of Illinois. For more than fifty years, Mr. Guthrie has been a close student of the topography and the history of Chicago. In 1874, when Mr. Guthrie first took charge of the building of the first pumping station at Bridgeport, he observed a half mile away to the west a curious forest, which runs above the marshy land bordering the river. Upon learning that this mound which was on the old Portage trail had been the favorite camp site for the Indians, Mr. Guthrie became interested in it and its history. A little later, the sublime story of Father Marquette's travels of exploration were given to the world by John Gilmary Shea, and Mr. Guthrie recognized in this mound, the camp site which Father Marquette clearly described in his journal. A short time ago after almost a half century of research, delving into the written and traditional history of the place, Mr. Guthrie made a report of his findings to the Chicago Historical Society of which he is a member. Miss Caroline M. McIlvane, librarian, and Samuel H. Kerfoot, Jr., a member of the executive committee of that organization, who had been working with Mr. Guthrie, placed the facts of the mound for the society before Thomas A. O'Shaughnessy, then a member of Marquette Council of Knights of Columbus, an artist and historian of wide reputation. At that time Brother O'Shaughnessy was working on a plan for the preservation of the old Stockade Mission at Kahokia, Ill., which had been marked for destruction. He immediately began his labors to have the site of Father Marquette's little Chapel marked, and procured from the Willey Lumber Co., a splendid cross. The site of Father Marquette's settlement in Chicago, having been definitely ascertained and the monumental cross procured, it remained but to secure a plot of ground upon which the cross might be erected. To this task Miss Valentine Smith of Chicago applied herself with untiring zeal and a genius for organization. Her work was so effective that last spring an ordinance was passed by the city council of Chicago dedicating for the purpose a part of Robey Street touching on the south branch of the river. Having secured the ground upon which to place the monument, Miss Smith began the organization of committees to give due honor to the event. A flotilla of boats with the revenue cutter "Dorothea" in the lead and the huge steamship "Pere Marquette" following, moved down the river last Saturday through the drizzling rain. About the great cross raised aloft a group of historians interested in the story of Marquette from Illinois, Wisconsin and Michigan, gathered to pay belated tribute to the memory of the great missionary explorer.²⁵

The cross first erected was maliciously destroyed sometime after the dedication, but was replaced by the Willy Lumber Company.

LIFE NEAR THE PORTAGE

"Having encamped near the portage, two leagues up the river, we resolved to winter there, as it was impossible to go farther, since we were too much hindered and my ailment did not permit me to give myself much fatigue," thus Father Marquette chronicles the decision to remain for the time being near the portage.

²⁵ *Columbian*. Oct. 4, 1907, p. 8.



CHICAGO IN 1634, showing the stopping place of Rev. James Marquette, S.J., and his two companions at the mouth of the Chicago River which was then located at what is now the end of Madison Street and Grant Park. The drawing by Thomas A. O'Shaughnessy is based on the historical records.



THE CHICAGO RIVER IN 1674

- (1) Point where Father Marquette landed December 4, 1674 — now foot of Madison Street.
- (2) Two leagues up the river where Father Marquette spent the winter of 1674-5, now near the conjunction of Robey Street and the Drainage Canal.

It is interesting again to inquire into the life of these first white men at this new point, which also is within the present limits of Chicago.

To begin with, a dwelling place was needed, and "they constructed a cabin in which to pass the winter." It has been stated by some writers that Marquette and his companions occupied a cabin constructed by some hunters, and some have speculated upon the identity of the hunters. This seems to be erroneous, since Father Dablon states specifically that "they constructed a cabin in which to pass the winter."²⁶ In the judgment of the writer the statements of Father Dablon deserve almost equal credibility with those of Father Marquette himself. It is known that the men who accompanied Father Marquette, Pierre and Jacques, returned to the mission immediately after Father Marquette's death. They were undoubtedly men of considerable intelligence. One of them accompanied Father Marquette on the first voyage, made with Jolliet, as well as upon the second one, and undoubtedly gave Father Dablon a circumstantial account of everything that happened, so that in addition to the writings of Father Marquette, which were delivered into his hands, Father Dablon had the verbal statement of these two Frenchmen, who were eye witness to everything that transpired, and were of course themselves, largely at least, the builders of the cabin.

It should be sufficient for the present purpose simply to quote Marquette's journal for his experience in the cabin on the river during the period from his arrival there, on the 12th of December, 1674, to his last entry made on the 6th of April, 1675. These entries read as follows:

December 14. Having encamped near the portage, two leagues up the river, we resolved to winter there, as it was impossible to go farther, since we were too much hindered and my ailment did not permit me to give myself much fatigue. Several Illinois passed yesterday, on their way to carry their furs to Nawas-kingwe; we gave them one of the cattle and one of the deer that Jacques had killed on the previous day. I do not think that I have ever seen any savages more eager for French tobacco than they. They came and threw beaver-skins at our feet to get some pieces of it; but we returned these, giving them some pipefuls of the tobacco because we had not yet decided whether we would go farther.

15. Chachagwessiou and the other Illinois left us, to go and join their people and give them the goods that they had brought, in order to obtain their robes. In this they act like the traders, and give hardly any more than do the French. I instructed them before their departure, deferring the holding of a

²⁶ See Dablon's *Relation*, before cited.

council until the spring, when I should be in their village. They traded us three fine robes of ox-skins for a cubit of tobacco; these were very useful to us during the winter. Being thus rid of them, we said the Mass of the Conception. After the 14th, my disease turned into a bloody flux.

30. Jacque arrived from the Illinois village, which is only six leagues from here; there they were suffering from hunger, because the cold and snow prevented them from hunting. Some of them notified La Toupine and the surgeon that we were here; and, as they could not leave their cabin, they had so frightened the savages, believing that we should suffer from hunger if we remained here, that Jacque had much difficulty in preventing fifteen young men from coming to carry away all our belongings.

January 16, 1675. As soon as the two Frenchmen learned that my illness prevented me from going to them, the surgeon came here with a savage, to bring us some blueberries and corn. They are only eighteen leagues from here, in a fine place for hunting cattle, deer and turkeys, which are excellent there. They had also collected provisions while waiting for us; and had given the savages to understand that their cabin belonged to the black gown; and it may be said that they have done and said all that could be expected of them. After the surgeon had spent some time here, in order to perform his devotions, I sent Jacque with him to tell the Illinois near that place that my illness prevented me from going to see them; and that I would even have some difficulty in going there in the spring, if it continued.

24. Jacque returned with a sack of corn and other delicacies, which the French had given him for me. He also brought the tongues and flesh of two cattle, which a savage and he had killed near here. But all the animals feel the bad weather.

26. Three Illinois brought us, on behalf of the elders, two sacks of corn, some dried meat, pumpkins, and twelve beaver-skins: first, to make me a mat; second, to ask me for powder; third, that we might not be hungry; fourth, to obtain a few goods. I replied: first, that I had come to instruct them, by speaking to them of prayer, etc.; second, that I would give them no powder, because we sought to restore peace everywhere, and I did not wish them to begin war with the Muiamis; third, that we feared not hunger; fourth, that I would encourage the French to bring them goods, and that they must give satisfaction to those who were among them for the beads which they had taken as soon as the surgeon started to come here. As they had come a distance of twenty leagues, I gave them, in order to reward them for their trouble and for what they had brought me, a hatchet, two knives, three clasp-knives, ten brasses of glass beads, and two double mirrors, telling them that I would endeavor to go to the village, for a few days only, if my illness continued. They told me to take courage, and to remain and die in their country; and that they had been informed that I would remain there for a long time.

February 9. Since we addressed ourselves to the Blessed Virgin Immaculate, and commenced a novena with a Mass, at which Pierre and Jacque, who do everything they can to relieve me, received communion, to ask God to restore my health, my bloody flux has left me, and all that remains is a weakness of the stomach. I am beginning to feel much better, and to regain my strength. Out of a cabin of Illinois, who encamped near us for a month, a portion have again taken the road to the Poutewatamis, and some are still on the lake-shore, where

they wait until navigation is open. They bear letters for our Fathers of St. François.

20. We have had opportunity to observe the tides coming in from the lake, which rise and fall several times a day; and, although there seems to be no shelter in the lake, we have seen the ice going against the wind. These tides made the water good or bad, because that which flows from above come from prairies and small streams. The deer, which are plentiful near the lake-shore, are so lean that we had to abandon some of those which we had killed.

March 23.. We killed several partridges, only the males of which had ruffs on the neck, the females not having any. These partridges are very good, but not like those of France.

30. The north wind delayed the thaw until the 25th of March, when it set in with a south wind. On the very next day, game began to make its appearance. We killed thirty pigeons, which I found better than those down the great river; but they are smaller, both old and young. On the 28th, the ice broke up, and stopped above us. On the 29th, the waters rose so high that we had barely time to decamp, as fast as possible, putting our goods in the trees, and trying to sleep on a hillock. The water gained on us nearly all night, but there was a slight freeze, and the water fell a little, while we were near our packages. The barrier has just broken, the ice has drifted away; and, because the water is already rising, we are about to embark to continue our journey.

The Blessed Virgin Immaculate has taken such care of us during our wintering that we have not lacked provisions, and have still remaining a large sack of corn, with some meat and fat. We also lived very pleasantly, for my illness did not prevent me from saying holy Mass every day. We were unable to keep Lent, except on Fridays and Saturdays.

31. We started yesterday and travelled three leagues up the river without finding any portage.. We hauled our goods probably about half an arpent. Besides this discharge, the river has another one by which we are to go down. The very high lands alone are not flooded. At the place where we are the water has risen more than twelve feet. This is where we began our portage eighteen months ago. Bustards and ducks pass continually; we contented ourselves with seven. The ice, which is still drifting down, keeps us here, as we do not know in what condition the lower part of the river is.

April 1. As I do not yet know whether I shall remain next summer in the village, on account of my diarrhoea, we leave here part of our goods, those with which we can dispense, and especially a sack of corn. While a strong south wind delays us, we hope to go tomorrow to the place where the French are, at a distance of fifteen leagues from here.

6. Strong winds and the cold prevent us from proceeding. The two lakes over which we passed are full of bustards, geese, ducks, cranes, and other game unknown to us. The rapids are quite dangerous in some places. We have just met the surgeon, with a savage who was going up with a canoe-load of furs; but, as the cold is too great for persons who are obliged to drag their canoes in the water, he has made a cache of his beaver-skins, and returns to the village tomorrow with us. If the French procure robes in this country, they do not disrobe the savages, so great are the hardships that must be endured to obtain them.²⁷

²⁷ Marquette's Journal.

This letter or journal is addressed: "To my Reverend Father, Father Claude Dablon, Superior of the Missions of the Society of Jesus, New France, Quebec." Two endorsements appear on the letter, as follows: "Letter and Journal of the late Father Marquette" and "Everything concerning Father Marquette's voyage."

CONCLUSIONS

Succinctly, as is seen, Father Marquette has left to the world a description of the every-day doings of the first white men who ever inhabited the territory now within the boundaries of Chicago. Father Marquette's notations make it apparent that there were two Frenchmen dwelling not far distant from his cabin during the same time. These no doubt were temporary sojourners who had learned of the locality and the route by which it might be reached through Father Marquette's report of his former journey. They were not afterwards known to be in the territory and undoubtedly remained but a short time.²⁸

The holy life led by the saintly missionary in his lone cabin made manifest to the numerous savages that passed in a body, gathered about, or dwelt near, and to the French hunters, as well as by the Father's simple narrative, has left an indelible impression.

To follow the missionary to his objective and recount the culmination of his life's labors in the establishment of the Illinois Church, and afterwards to his lonely death at the river side, near what is now Ludington, Michigan, would be beyond the purview of this paper, intended only to treat of the time and place for a monument commemorating his presence in Chicago.

With reference to the place, need we argue the obvious. The lake front at Madison Street is in a true sense the front door of Chicago. As a memoir and ornament nothing could be more appropriate than a fitting memento of Chicago's first and worthiest resident, especially since it was there that he, the first white man, set his foot.

The mere mention of the circumstance that the 250th Anniversary of the coming of Marquette to Chicago is near at hand, is sufficient to suggest an appropriate time for such a monument. To unveil a memorial to Father Marquette at the point where he landed, at the foot of Madison street, Chicago, on the 4th of December, 1924, two

²⁸ LaToupin was a nick-name for a Frenchman named Pierre Moreau, who was well known as a trapper. He was very dark—hence the name, meaning tawney. The identity of the "surgeon" is not known. Marquette speaks well of him.

hundred and fifty years after the momentous event, would be a fitting tribute and but the discharge of a debt long overdue.

Need it be argued that a memorial should be raised? Throughout the length and breadth of this great commonwealth not a single public testimonial of James Marquette, the discoverer and explorer of the Mississippi and the Illinois rivers, the first resident of Chicago, and the founder of the Christian Church exists. A few memorials, such as a large office building in Chicago,²⁹ a boulder monument near the city of Summit,³⁰ and the Marquette cross, above alluded to, all private undertakings, only are to be found. Nearly forty years ago one of the most devoted of Chicago's sons deplored this neglect:

“Here upon the site of Chicago, nearly a century and a half before ‘*Fort Dearborn*’ was built, came a herald of civilization, proclaiming a gospel, which to the tribes of this region meant *peace*, as well as civilization. At that time the United States had no place among nations. The native tribes of the continent had not been forever driven back or marked for extermination, and what prophet could have foretold that the wild waste of waters and the vast solitude of prairie deserts bounding all sides of the horizon; which marked the site of that solitary cabin, would become the great metropolis of Chicago. That half a million of people would make here their homes, while the aboriginal race would disappear from the scene? And now where is the stone or tablet to mark the spot where stood the cabin of that first herald as he preached to those barbarians? Has no antiquary discovered it? Why should it not be found as a place of pilgrimage and curiosity on account of its historical interest or value, even though it were not otherwise memorable on account of its religious associations in connection with the self-sacrifice of so great a pioneer as Marquette?”

It is true, that trade has little in common with sentiment, yet time and history do at last come to hallow and make venerable all places associated with great enterprises.’”³¹

As stated by this writer, Marquette deserves a monument from purely historical considerations alone, but to every Christian, and who is not consciously or unconsciously swayed by the uplifting doctrines and principles of Christianity, the memory of Marquette makes a special appeal.

The beautiful legend referred to by the indefatigable student of history, Father John Rothensteiner, of the blessing of the waters by Father Marquette, has for us a peculiar application in Lake Michigan

²⁹ The Marquette Building, at the corner of Adams and Dearborn streets, Chicago, contains many interesting representations of Marquette's travels, and of savage natives. These are arranged about the entrance corridor.

³⁰ This boulder monument was set up by the Chicago & Alton Railroad at the point where Marquette is said to have stopped a third time on his way to the Kaskaskia village.

³¹ Thomas Hoyne in Breese *Early History of Illinois*. p. 96.

and the Chicago River. The legend "pictures the saintly Father Marquette as blessing all the hills and valleys and lovely prairies along the borders of the great rivers on the bosom of which his fragile canoe went gliding along,—the rushing Wisconsin, the majestic Mississippi, the turbid Missouri, and on the home voyage, the limpid Illinois, and (once muddy) Chicago blessing the land enclosed within the borders of these noble waterways, with a special benediction of the Holy Cross, to make and to keep them fruitful and prosperous, the home of a happy, teeming population, and above all, one of the chosen domains of the Kingdom of God on earth."

I refrain from suggestions as to the manner of providing such a monument. I regard it as the particular concern of the people of Chicago. I would welcome any action that the ILLINOIS CATHOLIC HISTORICAL SOCIETY would see fit to take for the purpose of getting the project under way.

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JOSEPH J. THOMPSON.

Chicago.

THE NORTHEASTERN PART OF THE DIOCESE OF ST. LOUIS UNDER BISHOP ROSATI

XII. THE LA SALLE MISSION

Concerning the so-called La Salle Mission, which must form the subject of the final chapter of our narrative, we will say but little that is new; indeed, much less, than their acknowledged great importance in the work of Christianizing northern Illinois would warrant, and for two reasons. 1) The period in which these missions began to develop and prosper is but poorly represented in our Diocesan Archives, probably in consequence of the absence from St. Louis of Bishop Rosati, the recipient and conservor of almost all the documentary material we possess. Hence our chosen method of historical procedure of letting the actors in the drama speak for themselves precludes a fuller and more intimate treatment. 2) There exists a very beautiful though somewhat diffuse account of these activities drawn from the archives of the Vincention Fathers, of which Order of religious the founders of the La Salle Mission were distinguished members, a work in two volumes, composed and published by one who was thoroughly familiar with every phase of the history of the Vincentian Order, the Rev. Thomas A. Shaw's *Story of the La Salle Mission*. It is a book of varied and perennial interest. All our readers desiring an exhaustive account are herewith referred to the pages of Father Shaw's sympathetic volumes.

The story of the La Salle Mission begins with the visit of Father James Marquette to the village of the Peorias, a branch of the great nation of the Illinois in 1673, on his return from the voyage of exploration down the Mississippi River.¹ Here the first baptism was administered in the country of the Illinois. To this place the sainted missionary tried hard to come again after the winter of 1673-1674. But he was prevented, attacked by disease and detained at a place within the present site of Chicago. His faithful Indians ministered to him and prayed with him for his recovery; and in Holy week, 1675, Father Marquette was once more with his beloved Illinois at the original village of the Kaskaskia. The new mission was placed

¹Shea, J. G. Discovery and exploration of the Mississippi. Marquette's narrative. Albany, 1903.

under the patronage of the Immaculate Conception. It was situated on the Illinois River at the foot of Starved Rock,² upon which La Salle later on directed Tonti to build Fort St. Louis. This remained an Indian Mission long after the Kaskaskia Indians had migrated southward to their new home between the Mississippi and Kaskaskia Rivers, where the Kaskaskia Mission was to attain such wide celebrity. Fort Creve Coeur, or Broken Heart, was built on the east side of the Illinois River, a short distance below the outlet of Peoria Lake. Here the Franciscan Fathers, and later on the Jesuit Fathers labored most faithfully for the conversion of the Indians of forest and prairie until the suppression of the Society of Jesus in all French possessions in 1763, brought disaster to all the western missions. The Black Hawk War in 1832 finally drove out the remnants of the once powerful tribes and opened the country to the settlement by whites. This was six years before the arrival of the missionary Fathers of St. Vincent de Paul, Fathers John Blasius Raho and Aloysius John Mary Parodi. The outward circumstance that led to the early settlement of northeastern Illinois was the construction of the Illinois and Michigan Canal, connecting the great lakes with the river system of the Mississippi Valley.³ The Illinois River was navigable from Ottawa in La Salle County to its mouth. In Indian times the headwaters of the Illinois River flowing southeast, and of the Chicago River emptying in Lake Michigan were connected by a portage, a road over which the canoes were carried. By connecting the two rivers and deepening and widening the channel, a canal would be obtained, the value of which seemed immeasurable. The work began simultaneously at Chicago and at La Salle on the Fourth of July, 1836. The construction of the canal brought thousands of hardy, industrious men into the country, about three-fourths of whom were Irish Cath-

² Many legends cluster around Starved Rock; one of them is critically dissected by Elmer Baldwin in his History of La Salle County, Chicago 1877.

³ Very great results were expected of this Canal. As early as August 6, 1814, Niles' Register suggested the plan: "By the Illinois River, it is probable that Buffalo, in New York, may be united with New Orleans, *by inland navigation*, through lakes Erie, Huron and Michigan and down that river (Illinois) to the Mississippi. What a route! How stupendous the idea! How dwindles the importance of the artificial canals of Europe, compared with this water communication. If it should ever take place, (and it is said the opening may easily be made) this territory (Illinois) will become the seat of an immense commerce, and a market for the commodities of all regions." vol. vi., 398. Governor Bond in 1818 brought the project before the first session of the General Assembly.

olies.⁴ The chief stations comprised in the general designation of the La Salle Mission were La Salle, Ottawa, Dayton and Marseilles in La Salle County; Lacon in Putnam County; Virginia in Cass County, Peoria and Kickapoo in Peoria County, Pekin in Tazewell, Pleasant Grove and Black Partridge, eleven stations for two priests, who were to reside at La Salle.

The entire district lay within the jurisdiction of Bishop Rosati of St. Louis.⁵ Occasional excursions to one or the other place had indeed been made by Fathers Lefevere, St. Cyr, George Hamilton, and the Jesuit Father Van Quickenborne. But the real planting of these missions was the work of the Lazarists Raho and Parodi. John Blase Raho, a native of the Kingdom of Naples, probably made his studies at the Central House of the Vincentians at Naples, where he entered the Congregation of the mission, and was ordained. He was sent to the American mission by Father Odin, and arrived at the Barrens on the 16th day of November, 1834. Soon after his arrival Father Raho became Pastor of the Congregation at Barrens.

Father Raho's faithful companion, Aloysius John Mary Parodi, was a native of Genoa, as we learn from a letter of Father Timon, C. M. Born in 1811. He joined the Lazarists in America, December 5, 1835, was ordained priest by Bishop Rosati in the new Church of the Barrens on November 1, 1837. Going to La Salle in 1838, he remained there until May, 1846.

It was about Christmas time, 1837, that one of the contractors on the Illinois Canal, William Byrne, appeared before Bishop Rosati at St. Louis and asked for missionaries for the hundreds of Irish Catholics dispersed in northeastern Illinois, especially in the various camps along the Canal. The Bishop gave assurance that missionaries would be sent at once. The Congregation of the Missions, of which Father John Timon, C. M.,⁶ himself an Irishman, was then Visitor, was to

⁴ The tide of immigration that had set in on the prairies of Illinois in 1832, was now made up very largely of Irish Catholics and a little later of hardy farmers from German lands. To these vigorous elements the State of Illinois owes a great part of its prosperity. An exhaustive history of "Early Immigration in the West" would form a most valuable and interesting work.

⁵ Since the coming of Bishop DuBourg to St. Louis all Illinois was practically under the jurisdiction of the ordinary residing at St. Louis; but since June 17, 1834, the western half was formally united with that diocese.

⁶ John Timon, born in Conewago, Pa., of Irish immigrants, February 12, 1797, became a member of the Congregation of the Missions, then the Superior of the Seminary of St. Mary at the Barrens, then Visitor of the Order, Vicar General of St. Louis, and lastly Bishop of Buffalo, New York, Sept. 5, 1847.

furnish the men. La Salle village was to be the center of the missions, and the Pastor of the Barrens was selected to carry out the work and received Father Parodi as his assistant.

On Thursday, March 22, 1838, they started on their journey of 400 miles, from St. Mary's Landing on the Mississippi to La Salle on the Illinois. Remaining over Sunday at St. Louis, to say Mass and pay their respects to Bishop Rosati, the messengers of the Gospel touched at Peoria, and arrived at Peru, midnight, March 29. Accompanied by a large procession of the inhabitants of Peru and La Salle, they crossed the bridge that separates the two places, amid the glaring light of five hundred torches, and the music of flutes and fifes and drums. "Garry-Owen" was the tune to which the procession marched along; on arrival at the Byrne mansion in La Salle an address of welcome was delivered by the little daughter of Mr. Byrne; then the crowd gave a hearty cheer to the missionaries and deep silence again enveloped the little town.

But bright and early in the morning the Catholic people came to assist at the first Mass to be offered up in La Salle. In the largest room of the house a temporary altar stood prepared, at which Father Raho first, and then Father Parodi said Mass. The room was crowded. Passion Sunday was announced as the day of the public inauguration of the La Salle Mission. Hearty and generous as the reception of the Fathers was, the outlook must have seemed bleak and almost hopeless. The country round about for miles and miles was still in its primitive beauty and loneliness. Then, as Father Shaw⁷ says, "the consideration of the vastness of the field to cultivate would thicken the gloom and depress the spirit." Within its boundaries were the counties of La Salle, Lee, Bureau, Grundy, Henry, Knox, Stark, Putnam, Marshall, Peoria, Tazewell, McLean, Sangamon, Macoupin, Cass, nearly one-third of the area of the great State of Illinois. . . . Over that extensive area were scattered a multitude of sheep that had no shepherd" except themselves. And their resources were to be found in themselves alone and in the spirit of generosity they would cultivate among their long forsaken people. But God was their Comfort and Help in all difficulties and perplexities.

Father Timon's choice of Raho and Parodi proved a most excellent one. For five months, from March to August, the good Fathers made

⁷ My article is based upon the researches of Father Thomas M. Shaw, C. M., as handed down to posterity in the "Story of the La Salle Mission," Chicago, M. A. Donohue & Co. Most of my excerpts from Father Raho's letters and statements are taken from this book.

their home with Mr. Byrne, in a room which served as bedroom, sitting-room, study-room, recreation hall, and chapel on weekdays, and on Sundays also, until the largest room in the boarding house of John Hynes could be secured, for the House of God among his people. On Passion Sunday Father Parodi sang High Mass, and Father Raho preached the sermon. The preacher announced, among other points: "On week days we offer the Holy Mass in our common room (in the house of Mr. Byrne); on Sundays in fine weather, in the forest, and in bad weather in the house of John Hynes."⁸ After services thirty children received Baptism at the hand of the Superior of the Mission.

On Maundy Thursday there were sixty communicants, on Easter morn there were one hundred and forty.

But the Lord God was not always to make his home in a borrowed room, amid such poor surroundings. A real church, a true house of God was to be built from the offerings of the faithful. Up and down the Canal Father Raho, therefore, went, stopping at the camps, the boarding houses and at the shanties along his way, and he everywhere found willing hands, and generous hearts; but also many a sad disappointment. Father Raho himself gives us a glimpse of his experiences. Writing to the *Annals of the Propagation of the Faith*, he says:

Seeing we could not continue without a church, day and night I was wrapped up in thought. At first everything seemed to smile upon the enterprise. A Protestant gave his word for an acre of ground and for \$500.00. Other Protestants, desirous to rival our Catholics in zeal, showed themselves very generous in their contributions. The number of brick necessary for the church, had been ordered: all things were ready; and as I was about to commence the buildings, news came that the ground given did not belong to the giver (Bangs), and that this fellow, far from being prepared to send me the promised sum, \$500.00, had fled the country, carrying away \$9000.00, the hard earnings of the poor canallers he had employed; and therefore, the contributions promised by these good people.⁹

Bowed down by this stroke of adversity, but more on account of the losses of his people than his own, Father Raho did not give up

⁸ *Shaw*, l. c. vol. I, p. 30.

⁹ "Annals of the Propagation of the Faith," vol. 1, cf. *Shaw*, 1, p. 34. A. H. Bangs was a rascally contractor and banker at La Salle. It was he that gave Father Raho the deed to a lot he did not own, and the promise of \$500.00 he did not intend to pay. Having gathered in at least \$9,000.00 of the hard-earned cash of Father Raho's confiding parishioners, the bloodsucker absconded; but was caught, and tarred and feathered by the enraged people, yet escaped lynching through the influence of two stalwart Irishmen, Thomas Cavanaugh and Captain Kennedy. The money was not recovered.

to despondency, but renewed his determination to build a church, if not of brick, then of wood. As Father Shaw says:

Experience in the old log seminary of Saint Mary's, the Mother House at the Barrens, and in the cabin of their host, had taught the missionaries that few constructions, when properly laid down and put together for solidity, ease and charms of home, could surpass a log building. Was the cost of erecting a log church taken into consideration? It would not be heavy. The material in timber was on the bottom and uplands; groves of elm, white and black oak. The labor of felling, hauling, and hewing would be largely and generously given; thatching and plastering would only be an item; and at comparatively small cost, the structure to God and souls would rise.¹⁰

The plan for a log church was decided upon.

The contract of building the church, continues Father Shaw, was let out to Mr. Madden, the chief carpenter in the mission, not without pretensions to a style of architecture quite original. The material for building was to be of log, roof straw, flooring of oak, and the interior heavily plastered. The length was to be fifty feet, width thirty, and height fourteen. The home of the missionaries would go up at the completion; built of the same material; one story high, containing a room, serving at the same time for private devotions and for a sacristy—a large room, at once dormitory, study room, reception room, and a kitchen.¹¹

The Canal Company donated the land. The resources at hand were twelve dollars.

Religion now being established in La Salle, the missionaries started out on their real work,—of visiting the scattered people, not only along the Canal, many miles eastward, but also along the Illinois River southward and to penetrate wherever they might find a Catholic settler. Such journeys would take months at a time; and involved a rather solitary life, to which the Fathers were not accustomed.

Ottawa has been called "the oldest daughter of the La Salle Mission." It is fifteen miles distant from La Salle, and is the County-seat of La Salle County. In 1838 Ottawa was a rising town, and claimed distinction as owning a fair proportion of the cultured citizens of the State in that day. An intelligent public spirit among the people in general augured very good results in regard to the financial support of a church. Here, too, the building of the Canal had brought together a number of Irish Catholics; but there was no leader among them, as Father Raho had found at La Salle in Mr. Byrne. On April 21, 1838, the missionary set out on horseback for the town of Ottawa. On his arrival the town hall was offered him for the first services and

¹⁰ *Shaw I*, p. 36.

¹¹ *Shaw I*, p. 36.

until he could secure a more convenient place. To quote the eloquent historian of the La Salle Mission once again:

A crowded house, promptly at ten o'clock A. M. on Low Sunday raised the spirits and warmed the hearts of Flock and Shepherd. After blessing the hall in preparation for the sacred mysteries, the priest began Mass. At the conclusion of the first gospel he turned towards his auditory, a mixed congregation of Catholics and non-Catholic brethren, an ordinary thing for priest and people, in the early times, and explained the power of forgiving sins, as taught by Christ and his Church. The gospel read on the Sunday furnished the subject of the discourse, in the style of the preacher, earnest, argumentative, and practical; and though an Italian, the courage with which he tried to speak the language of Shakespeare, so utterly in its origin and pronunciation foreign to the origin and pronunciation of the language of the divine Dante, carried away the audience, and sowed the seeds of conversion to the church of forgiveness of sins.¹²

The Illinois and Michigan Canal Company donated a lot 120 x 60 feet for church purposes. Father Parodi was sent to take charge of the new mission, which he did by purchasing a carpenter shop at a cost of \$230.00, to be used as a temporary church.

But the efforts of the missionaries were to extend in ever widening circles. Beardstown,¹³ Meridosia, Virginia and Springfield¹⁴ were calling for the help and comfort of religion. Father Raho writes, June 21, 1838:

I discovered about two hundred Catholics (Irish) scattered over sixty miles. For the space of a month I exercised among them the holy ministry, almost always traveled on foot, carrying on my shoulders saddle-bags containing altar necessities, and in my hand a carpet-bag, in open air, and far into the night, hearing confessions; in the day, occupied teaching catechism.

In another letter Father Raho writes:

The success of my mission eight miles from Beardstown has been, that a small church is to be built there, and five children were baptized, of whom one of Catholic parents, two of parents, one Catholic and the other Protestant, and the other of Protestant parents. That church is located in the town of Virginia, ten miles from Beardstown, on the road to Springfield, and chief town, or county seat of the new county of Cass, being the county of Morgan divided into two, Morgan and Cass.¹⁵

¹² *Shaw* I, p. 40.

¹³ Father Lefevere writes on October 6, 1836: "There is another congregation of Germans in Beardstown, on the Illinois River, 12 miles east of Rushville, where he (the promised missionary) could do an immense deal of good."

¹⁴ Springfield was, since November, 1838, in charge of the youthful George A. Hamilton. He remained until April, 1840.

¹⁵ *Shaw*, l. c. vol. I, p. 42.

Father Parodi was an honest, pious soul, but no great financier nor persevering beggar. In writing to Father Timon, the Visitor, Father Raho makes this lament:

Before I went to Meredosia I had given the directions for the building. My dear and pious companion, Mr. Parodi, during my absence, did neglect to collect the money the people had promised for the expenses. It caused the stop of the said building, and at my coming back, I found \$175.00 of debt; but through my exertions and your \$100.00, it came on tolerably well.¹⁶

But Father Parodi's leniency in regard to Church contribution was not the only trial Father Raho had to bear. The Irish immigrants had brought with them not only the glorious traditions of their religion, but also some of the warlike traditions of their respective clans. A strange spirit of rivalry between the Irish of the Blackwater and the Irish Catholic of the Ban, the men of Munster and the men of Ulster and Connaught, brought a serious disturbance all along the borders of the Canal. One party was known as the "Corkonians," the other as the "Fardowns." Religion and the chivalrous spirit of Ireland were put aside for the gratification of the inflamed passion of strife. Up and down from Ottawa and La Salle the missionaries hurried to win back these parishioners to meekness and charity. Most of the rioters were soon calmed and restored to order; but the leaders continued to foment the strife among the factions. They were arrested, tried and sent to prison. Father Raho says of them in the bitterness of his sorrow, August 13, 1838:

It is said, and in fact it is so, that they (the leaders) were worse than barbarians, savages, thirsty for the blood of their own countrymen.

Now in this town of La Salle it is not so; quiet, peaceful, sober, generally, the people attend to their own duty. But on the contrary I do not know what to do with those of Ottawa. They beat and kill their own countrymen; they destroy houses and crops, and they pretend to send away for their lives those of the north of Ireland, called "Fardowns." I am fatigued, I am tired. Would to God I could go away from among them. Though I must say that the Corkmen and the Fardowns are in the same balance. . . . May Almighty God have mercy on them. . . . Yesterday was buried a very good man who was killed by the other party "because he was not of them." It is said that the Rev. Father O'Meara, parish priest of Chicago, from the altar has pronounced upon them the maledictions of God. I would wish to be among the Indians.¹⁷

But another dread visitor came to the La Salle Mission, in 1838, to try the Christian fortitude of Fathers Raho and Parodi; the

¹⁶ Letter of August 13, 1838.

¹⁷ Cf. *Shaw*, l. c. vol. I, p. 48.

cholera. As Father Shaw states in his History of the La Salle Mission :

Twenty-four hours was the term set down by the destroyer, to begin and finish his work of carnage. His power he leveled first against the dwellers in the shanties, living along the bed of the Illinois River, drinking water made up from every source, feeding on vegetables of the rankest soil, careless of what they wore, how and where they slept. Next for visitation came the crowded boarding-houses; and lastly, the range of bottom, from Marscilles to Peru, was seized and occupied, and given over to the relentless foe. . . . The plague-stricken region was, with hardly an exception, Catholic—the region where the great scandal had been conceived and born and waxed strong, and with a diabolical spirit, had drawn a few away from their allegiance to their God and Church.¹⁸

In regard to this dreadful affliction Father Raho writes to his superior :

The season here has been very sickly, and we have been very busy in visiting the sick and burying the dead, and would to God, that His holy justice was appeased. Still the people are afflicted with dangerous diseases. Day and night we both have been laboring, in order to afford the help of our religion to the poor sick. I do not know how long it will last. The will of God be done. Amen.¹⁹

During the months from July to December eighty-one of the able-bodied Catholic men of Peru and La Salle had succumbed to the cholera.

But full of faith and still undaunted the faithful servants of God labored and strove even more earnestly for the upbuilding of the kingdom of God. Amid their great sorrows and cares they opened on the first day of July, 1838, the first Catholic school of the mission. A school for boys and girls it was, taught by a good Irishman named Scully, as Father Raho writes to the Superior General at Paris. The zealous Fathers realized, what Lord Derby said, that :

Religion is not a thing apart from education, but is interwoven with its whole system; it is a principle which controls and regulates the whole mind, and happiness of the people.²⁰

“On the ridge of the valley where six years before Black Hawk and his warriors had roamed at will, arose on the Lapsley Farm the

¹⁸ Cf. *Shaw*, l. c. I, 51.

¹⁹ *Shaw*, l. c. I, 52.

“Pray for us,” writes Father Parodi on the same sheet as that of the Superior, “who have no time for anything, to give us strength in order to be able to assist all those who are dying on this line.”

²⁰ All our early missionaries were anxious to place a Catholic school in the shadow of the church, as soon as possible.

log school house, the humble beginning of the missionary's labors in favor of Catholic education."²¹

So long delayed by adverse circumstances the church at La Salle was at last ready for dedication, under the title of "The Most Holy Cross." Father Parodi conducted the dedication services. On Saturday evening, August 4th, the bell which Father Raho had brought from St. Louis, rang for the first time. The number of people in attendance, many coming from twelve to a hundred miles, was very great. On the 5th day of August, Sunday, both priests celebrated Holy Mass. The log house just dedicated to the service of God was the first church between St. Louis and Chicago. The following commemoration of the event was inscribed in the Baptismal Record of the La Salle Mission:

Ad majorem Dei gloriam. Die 5th Augusti anni reparatae salutis 1838, quinto circiter mense, post adventum nostrum in istis regionibus, Ecclesiam hanc in pago La Salle ad honorem Dei, sub titulo S. S. Crucis D. N. J. C. fidelis populi largitate, media tribuente, pro temporis angustia, ex liguis constructam, Illustrissimi, ac Revdmi D. D. Josephi Rosati Sti. Ludovici auctoritate, Revdo. Dno. Aloysio Parodi. Cong. Missionis assistente, magno fidelium concursu, solemniter juxta Ritualis Romani prae seceptum, benedixi in fidem.

I. B. RAHO, Cong. Miss.

ALOYS. PARODI, Cong. Miss.

TRANSLATION

For the greater honor and glory of God. On the 5th day of August in the year of the Redemption, 1838, the fifth month after our coming into those parts, authorized by the Most Illustrious, and Most Rev. Joseph Rosati, C. M. Bishop of St. Louis, Rev. Wm. Aloysius Parodi, and a great multitude of the faithful present, this church in the village of La Salle, built, owing to hard times, of wood, and through offerings of a faithful people, is dedicated to the honor of God, under the title of the Most Holy Cross of Our Lord Jesus Christ. For testimony of which, etc.,

I. B. RAHO, Miss.

ALOYS. PARODI, Cong. Miss.²²

As we have stated, the contracts for building the church and the Priests' residence had been given out on the same day. Both were completed about the same time. The Fathers now had their own home, as the Lord had His. The Rectory contained five rooms and a hall. The space between the logs, however, had not as yet been filled in nor the plaster put on the walls, yet the missionaries felt happy in their comfortable quarters. Its calm solitude was to their taste.

²¹ Shaw I, p. 60.

²² Father Shaw's transcript of this document is marred by a number of misprints, which we have corrected according to the copy furnished by Father Raho himself in his Report to the Synod of 1839.

"The priests ate their meals at the house of Grand Mother Connerton, during the time that the church and house were being chinked and plastered with mud."²³

In regard to the spiritual condition of his people, Father Raho pours out his heart in a letter to Father Fiorillo, the assistant of the General at Paris:

Help me, sir and dear confrere, to thank the Lord for the blessings He has designed to pour out upon our ministry, and for the good among these people. Ten months ago these poor people were a prey to vice. They used a beverage, a detestable liquor they name whiskey, a very poison for soul and body. They remind one of that Nicolo spoken of in the life of St. Vincent. So extraordinary is the change, that we acknowledge it a very miracle of grace. A case of drunkenness has not been seen for five months; the Sacraments are frequently received; no Sunday dawns without witnessing at the holy table a large number of communicants. The severity of the weather by no means lessens the number.²⁴

Father Raho was an accomplished musician. The organ was his favorite instrument. One of his first endeavors, therefore, was to form a choir for the musical service. On Christmas morn or rather at midnight the choir had its first grand opportunity. Father Raho, writing to Father Fiorillo at Paris, thus describes the La Salle Christmas of 1838:

The feast of Christmas has been celebrated in a very affecting manner. At eleven o'clock Christmas Eve, the bell tolled, announcing the commencement of the office. Lauds were sung first, afterwards the Mass, during which select pieces of music, simple in composition and solemn in tone, accompanied with instruments, were executed, producing on the assembled worshipers a great effect. At the moment of the elevation, from every side of the chapel were heard fervent sighs, which moved us to tears of joy and consolation; for they gave evidence of piety and elevation of all hearts at the remembrance of the great mystery and birth of our Savior among men. At dawn many Low Masses were offered up; at noon High Mass was celebrated, and in the afternoon Vespers and Benediction of the Holy Sacrament took place. An immense concourse assisted at all devotions. The protestants present were singularly affected.²⁵

The next important activities of Father Raho and his companions were the care for the orphans whom the great plague had left to their charity.

Divine Providence afforded the means to save these poor orphans, writes Father Raho. In the meantime, whilst I ran through the people of La Salle and Ottawa to pick them up, seven or eight had fallen victims to misery. Of the number of those then in my charge and in a most lamentable condition, two

²³ *Shaw* I, p. 70.

²⁴ *Shaw* I, p. 71.

²⁵ *Shaw* I, p. 75.

are already at St. Louis in care of the Sisters of Charity; a third is with the Madames of the Sacred Heart; a fourth with the Sisters of Loretto; three more are in the homes of as many pious and charitable families.²⁶

A pious union, called the "Confraternity of Charity" was formed for the purpose of giving aid to the sick.

Both corporally and spiritually; corporally, in offering nourishment and giving necessary medicine during sickness; spiritually, in affording at the proper time, aid to receive the divine Sacraments of Penance and the Eucharist, to dispose the sick, in danger, to die well, and the ailing for the future, to live well.²⁷

Father Raho's official report to the Synod of 1839 states: "In La Salle a Hospital and in Ottawa an Orphan Asylum under the directions of the Sisters of Charity are to be erected, grants of land having been made for the purpose." But both projects failed for want of means.²⁸

From Father Raho's report to the Bishop, dated December, 1838, we will cite the following statistics concerning La Salle and Ottawa:

Baptisms numbered	95
Conversions to the faith.....	4
First Communions	20
Paschal Communions	500
Marriages	7
Deaths	85
Total number of souls.....	1000 ²⁹

From the same report we gather a few other interesting points:

Ottawa, La Salle County, Ill., church to be commenced this (coming) year under the invocation of the Holy Trinity, attended every first and third Sunday of the month.

Dayton, La Salle County, attended every five weeks. Marseilles, La Salle County, the same.

Lacon, Putnam County, four times a year.

Virginia, Cass County, church to be erected under the invocation of the Blessed Virgin, attended four times a year.

Several other stations are visited by the Fathers of La Salle on the line of the Canal and Railroad.

This Report is signed J. B. Raho and L. Parodi.³⁰

Among our papers and documents we have found the Report made by the Superior of the La Salle Mission to the Synod of 1839, dated

²⁶ Shaw I, p. 77.

²⁷ Shaw I, p. 81.

²⁸ Archives, Catholic Historical Society of St. Louis.

²⁹ Archives, C. H. S. of St. Louis.

³⁰ Archives, C. H. S. of St. Louis.

March 29. It is a resumé of the labors and successes of the missionaries during the first year of their incumbency of the La Salle Mission. As it is the only original document from the hand of Father Raho, we have found in our Archives, we will give it entire in a literal translation from the Latin:³¹

The Parish of the Holy Cross in the town of La Salle, La Salle County, Illinois.

This Parish was founded in 1838. Not a few Catholics who were employed at the public works, lived scattered about like sheep without a shepherd. Having received from the Most Reverend Bishop of St. Louis both blessing and canonical mission, and, accompanied by the Reverend Aloysius Parodi, I came here. I found no sign of religion in these places, no church, no chapel was there. For about four months the sacred mysteries were celebrated and the bread of life broken to the faithful each Sunday and Holy day, sometimes in the open, sometimes in a private room. At last, after many labors, a church was built and solemnly blessed by me, the undersigned, on the 5th day of August.

J. B. RAHO, C. M.

1. This Parish is placed under the patronage of the Holy Cross in the County of La Salle, in the State of Illinois, about 360 miles from St. Louis.
2. The ordinary residence of the Pastor is near the church in the same County. Rev. A. Parodi is my assistant and has his abode with the Pastor.
3. On account of hard times the church was built of squared logs, with a length of 50 and a width of 20 feet. There is a bell and also a baptismal fount, a confessional, with a tabernacle for the Blessed Sacrament, which is preserved at all times, and the record books of baptisms, marriages and burials.
4. The Parish does not own a Cemetery.
5. Two rooms of squared timbers form the Parochial Residence.
6. The Parish owns no farm.
7. It is impossible to give a census as required by the Roman Ritual. Almost all our Catholics are laborers, and have no permanent place of abode, so that they might be called rather strangers, than inhabitants.
8. All the Catholics in this Parish speak English.
9. The word of God is announced every Sunday morning, always in English. High Mass and Vespers are held only on solemn Feast days. On other Sundays the Rosary is recited in place of Vespers; a simple instruction is given, followed by Benediction of the Blessed Sacrament. Every first Sunday the Way of the Cross is held in place of the Rosary devotion. Catechism is taught the children every Sunday before Mass.
10. There was a Catholic School here, in which were gathered about forty pupils, but owing to the cholera and the lack of a teacher, it had to be suspended.
11. The Sodality of Charity (Holy Cross Catholic Association for charitable purposes) flourishes in this Parish.
12. Our missionary stations will be enumerated at the end.

³¹ Archives, C. H. S. of St. Louis.

13. The church could not contain the multitude of the people, but the addition of a new part rendered it sufficiently capacious. There are three laymen who sing in choir, and four who play musical instruments.

Here follows under the title, "Public Documents," the account of the dedication of the Church of the Holy Cross, which we have already given in its proper place, and another account, concerning the erection of the Stations of the Way of the Cross. Then follows the "*status animarum in Parochia S. Crucis et missionibus annexis*," which we will give in full:

NAMES	NO OF SOULS	VISITED	NOTES
La Salle, <i>Holy Cross</i>	1200	every Sunday	church built
Ottawa, <i>Holy Trinity</i>	500	every 2nd Sunday	church built
Dayton	100	every 6th Sunday	
Marseilles	200	every 6th Sunday	
Peoria, <i>St. Philomena</i>	200	once a month	church a-building
Kickapoo, <i>St. Patrick's</i>	100	four times a year	church a-building
Lacon	30	four times a year	
Pekin, <i>St. Lawrence</i>	60	four times a year	church a-building
Pleasant Grove	50	four times a year	
Black Partridge, <i>St. Raphael's</i>	200	often	
Virginia, <i>Annunciation</i>			
Beardstown			
Jacksonville			
Shelbyville			

After Father George Hamilton's appointment to Alton, April 18, 1840, the missions of Springfield were also placed in care of Fathers Raho and Parodi.

The course of events now brings us to the chief city of the Illinois Valley, the *Pimiteoni* of the Red man, called Peoria. Marquette tarried here for a while; the Franciscan Father Louis Hennepin reared a log church here, and La Salle established his *Creve Coeur*. The Jesuit Father James Gravier, V. G., arrived in 1689, and the baptisms in four years numbered 206. The Lazarist Fathers came about 150 years later, touching at Peoria in March, 1838. A new era was about to begin in the land that bore a special blessing from the hands of Father Marquette. The Superior of the La Salle Mission, writing to the Superior General, Nozo, at Paris, France, January 1, 1840, says:

When everything ran smoothly in and around the La Salle House I hunted up during last summer and autumn large numbers of Catholics scattered over the country and along the Illinois River from 90 to 120 miles southwest of La Salle, embracing people of different nationalities. The most desirable are found at the villages of Pekin, La Salle Prairie, Kickapoo, Black Partridge, and Lacon; the three last mentioned had never before seen a priest. At Peoria

Catholics are like the gleanings of the harvest, exceedingly few, and the object of the meanness of the Presbyterians. However, in the court house I offered the Holy Mass and preached in presence of our select few, and a large number of Protestants. The sect of Presbyterians have a school that by no means meets the wishes of the citizens. Accordingly the people have urged me to put Sisters in their places. Indeed many of them have offered me ground, on which to build a convent, which may be occupied either by the Sisters of the Visitation or by those of the Sacred Heart. If the plan, of which I have informed Bishop Rosati is feasible, it shall certainly give an impetus to the propagation of our holy religion.³²

In another letter Father Raho states:

There is a goodly number of Catholics in and around Pekin, the chief town of Tazewell County. Last October, 1839, the people of Pekin, without distinction of creed, came together, and unanimously resolved to build a Catholic Church, and conferred with me and Bishop Rosati, who spent a day among them, on the importance of the project.³³

The Church in Pekin was built and named St. Raphael's. Father Shaw thus sums up the results of Father Raho's missionary labors in the outlying districts:

Above the town of Pekin, on the left bank of the Illinois or rather Peoria Lake, is *Black Partridge* of the early days—now no longer on the map—quite a center for German and French Catholics. "So numerous," writes the son of St. Vincent, "that a chapel is needed, which I intend to build of timber the coming Spring, and would now commence had I the money. The French and Germans—among the latter are many of the Anabaptist sect—shall use it in common." The building was erected and named St. Raphael's.

Kickapoo, in Peoria County, on the same side of the river, about five miles inland, claims special and lengthy notice from the ubiquitous missionary. "I have taken special care of the Kickapoo Catholics, because they were more exposed to heretic attacks than the others, and notably from the attacks of the so-called Church of England bishop, who tried to instil into them the poison of his error. I judged, therefore, that the presence of the priest would be more necessary there than anywhere else, accordingly I ministered to these good people every month, making a speciality of explaining the doctrine of the Church. To my instruction, led by curiosity, a great number of Protestants came, who gradually opened their eyes to the truth, and laid aside their prejudices, with which they had grown up, against Catholics. Then, to the satisfaction of all, I proposed to build a chapel. A Catholic and a Protestant each offered a lot—I accepted the offer of the Catholic as more beneficial, and affording me the means to encircle the chapel with a cemetery. Measures were immediately taken and the corner-stone of the chapel, or if you wish, the church, was laid the first Sunday of last August, 1839, after celebrating the Holy Mass in a neighboring house, fitted up for the occasion. At the appointed hour for the corner-stone laying, I was on

³² Shaw, l. c. I, 86.

³³ Shaw, l. c. I, 88.

the spot, began to explain the ceremonies to the people who were in crowds; when our non-Catholic fellow citizens came up and said to me, that they desired, as the Catholics to have a share in my instructions, and the chapel would be too small to contain the Catholic and non-Catholic people. I was obliged to broaden the foundations.³⁴

The church at Kickapoo was placed under the patronage of St. Patrick, the Apostle of the Irish people. The dedication took place on August 4, 1839. The edifice was of stone. This authentic account will naturally destroy the legend that the little stone chapel in the cemetery at Kickapoo, on the road from Brimfield to Peoria, is the oldest church now standing in Illinois.³⁵ It was, indeed, built by Father Raho, but not in 1827. The correct date given by Father Raho himself is 1839. Kickapoo is today a village of about 200 souls, and only recently received a new church.

The Fall of 1839 brought great joy to the hearts of our missionaries; first the addition of Father Cereos to the missionary band and then, the visit of Bishop Rosati and Father Timon to La Salle. Father Raho thus records the arrival and its purpose:

At La Salle, our ordinary residence, we welcomed last October 13th, 1839, Bishop Rosati and our Visitor, Father Timon. During the ten days the Bishop remained, he administered confirmation to fifty-eight persons, chiefly grown people, four of them converts I baptized last Holy Week. On the Sunday within the octave of our holy founder, Saint Vincent, the patron of our Confraternity of Charity, thirty-two of our children made their first communion, and the association of charity in a body approached the Holy Table. Directly afterwards confirmation followed, the good Bishop and Father Timon having previously preached for them a mission of eight days.³⁶

The same year the mission was strengthened by the arrival of Father Estany, giving the church-builder and organizer more freedom to explore the forests and prairies, the creeks and hollows of his wide domain for the only treasures he really cared for, Catholic settlers.

³⁴ *Shaw*, l. c. I, 89.

³⁵ Catholics of Kickapoo, a Peoria county village, claim the oldest church in Illinois. The first little stone building was erected in 1827 in the middle of the cemetery on the road from Peoria to Brimfield. Catholics from Peoria and little towns around Kickapoo, went over the rough roads to assist at Mass in the little stone house. The Rev. Father Raho of the Congregation of the Missions from Peru built the little church.

From a recent newspaper report. All correct except the date, which should be 1839. Father Raho never saw any of northern Illinois before the Spring of 1838.

³⁶ *Shaw*, l. c. I, 91.

Father Jerome Cercos was born at Regasa, Spain, January 30, 1812. He entered the novitiate of the Vincentians at Madrid and there received Holy Orders. He arrived at the Barrens November 27, 1838, an exile from Spain. Father Cercos died at Cape Girardeau, Mo., March 28, 1845.

Father Enbaldus Estany, another exile from Spain, was ordained in Madrid, and came to the Barrens November 27, 1838. He was sent to La Salle, August 20, 1839, recalled April 23, 1840, and was sent to Texas, on May 3, 1840.

At La Salle a plot of ground was bought and dedicated as a Catholic Cemetery. In the year 1840 the rashness of the State Legislature brought bankruptcy upon Illinois. The monetary difficulties were, of course, severely felt by the missionaries who were constantly making expenses for buildings necessary in the various towns of their missions. On borrowed capital the work went on: In the meantime St. Augustine, in Knox County, and the neighborhood of Wyoming were visited by Father Raho, whilst Dixon and Palestine Grove were taken into the great missionary fold.⁸⁷ And now another great surprise came to Fathers Raho and Parodi and their two assistants: the news that Bishop Rosati had, on November 30, 1841, consecrated Peter Richard Kenrick as his coadjutor, and that this Prelate would visit the Mission of La Salle and its dependencies some time in the summer of 1842.

A new era had dawned upon the Church in the Mississippi Valley, though but few, at that time, could realize it. Bishop Kenrick arrived at La Salle on Saturday, July 23, and was enthusiastically welcomed by priests and people. The next day twenty-two members of the Church were confirmed. Black Partridge, in Woodford County, was next visited, where twenty-three, all Germans, were confirmed on July 28th. Kickapoo, an inland village, was reached on July 30. On the next day sixteen were confirmed. In Peoria only six received the sacrament. On July 3rd Bishop Kenrick departed from Peoria to St. Louis.

At the Fifth Provincial Council of Baltimore the erection of the diocese of Chicago, including all the State of Illinois, was proposed to the Holy See. The proposal was approved by Rome, and the Right Rev. William Quarter was consecrated first Bishop of Chicago on Sunday, March 10, 1844. With this change we must take leave of the flourishing mission of La Salle and its dependencies. They had ceased to be a part of the Diocese of St. Louis under Bishop Rosati.

⁸⁷ *Shaw*, l. c. I, 94.

And now it is time to put an end to our wanderings through the early missions and parishes of the Northeastern Part of the Diocese of St. Louis under Bishop Rosati.

Bishop Rosati's administration was the formative period of the Church in the Middle West. The northern part of Illinois, as well as the eastern part of Iowa owe him the first planting of Christianity within their respective borders. Urgent calls came from all sides; and nobly did Bishop Rosati respond to each call. Although the field was so vast and the laborers so few, the great prelate always found a way of supplying the most pressing needs. With admirable clear-sightedness he always fixed on the real point of vantage. Being himself ever ready for any sacrifice or hardship, he expected the same willingness of all his priests. They were not all, as we saw, men of heroic mold, those pioneers of the Church in Northern Illinois, yet they all carried within themselves the pearl of great prize, the gift of a strong and lively faith, received from Heaven, and the zeal and singleness of purpose instilled into their hearts by the heroic first Bishop of St. Louis, Joseph Rosati.

A beautiful legend, probably founded on fact, pictures the saintly Father Marquette as blessing all the hills and valleys and lovely prairies along the borders of the great rivers, on the bosom of which his fragile canoe went gliding along, the rushing Wisconsin, the majestic Mississippi, the turbid Missouri, which he only touched at its mouth, and, on the home voyage, the limpid Illinois, blessing the lands inclosed within the borders of these noble water-ways, with a special benediction of the Holy Cross, to make and to keep them fruitful and prosperous, the home of a happy, teeming, population, and, above all, one of the chosen domains of the Kingdom of God on earth. Who can doubt that such a blessing rests upon the lands which now form, in whole or in part, the archiepiscopal Sees of Dubuque, Chicago and Milwaukee, the episcopal Sees of Davenport, Alton, Peoria and Rockford, not to mention the spiritual mother of them all, the Rome of the West, St. Louis, all centres of Christian culture that were built up and evangelized within less than a hundred years.

And when we consider by whom the foundations of this marvellous work were laid, we are forced to say: truly this was the hand of God. For the means employed and the persons engaged in the work seem utterly insufficient to explain the mighty change.

The great History of Rome, by Theodore Mommsen, regarded by many scholars as the greatest of all, consists of volumes I, II, III and V, the fourth volume never having been published, perhaps never

written. When asked by one of his students for a reason of this strange fact Professor Mommsen replied: It has ever been my endeavor to explain all events by natural causes. Now my fifth volume shows in detail the existence and manifold activity of the Christian Church. Up to the end of the third volume there is no trace, as yet, of this great institution. It must, therefore, have originated in the very period I had reserved for my fourth volume, the reign of Augustus and his successors.

But how the Church came into being remained a mystery to me, altogether inexplicable by natural causes. As I could not accept the theory of a divine interposition, I felt unable to give a true account of these events: Hence my fourth volume of the History of Rome never appeared.

But does not that prove, replied the student who was a Catholic, that there was a divine interposition?

Indeed there was: and so we also must feel the presence of the hand of God in all the events and vicissitudes that helped to prepare the ultimate glory of the Northwestern Part of the Diocese of St. Louis under Bishop Rosati.

(REV.) JOHN ROTHENSTIENER.

St. Louis.

CENTENARY OF ST. MARY'S COLLEGE, ST. MARYS, KENTUCKY

Saint Mary's College, Saint Mary, Kentucky, the oldest Catholic college in the State in point of continuous existence, and the only Catholic college in the commonwealth which confers the degrees of Bachelor and Master of Arts,¹ celebrated its Centennary in June, 1921.

Saint Mary's is situated in the very cradle-land of Catholicity in the West. The spreading of the true faith in the modern states of Indiana, Illinois, Wisconsin, Missouri, and Ohio, as well as in other states west of the Alleghanies, is but the developed "Mustard Seed" primitively sown in Marion County, Kentucky.² In consequence of this, together with the fact that many in those states trace their ancestry to the early Catholic settlers in this state; and furthermore, bearing in mind that the history of Catholic education in the "Dark and Bloody Ground" might prove of interest to many, this sketch is submitted to an indulgent public.

Geographically, Saint Mary's College is situated in Marion County, Kentucky, on the Louisville, Knoxville and Atlanta division of the Louisville and Nashville Railroad, sixty-two miles south of Louisville and five miles west of Lebanon, the county seat. To enhance the truly enviable location of the college, it need but be stated that it is bounded on all sides by a litany of places whose names suggest a voluminous record of pioneer activities. It is in the very heart of the land hallowed by the feet of the Saintly Charles Nerinckx³

¹ In 1837, at the instance of John Finn, of Franklin, Kentucky, who was a member of the State Legislature and whose son attended Saint Mary's, application was made to the Legislature for a charter embracing the power to confer degrees, and the necessary bill was promptly passed, being signed by Governor Clark, who also had a son at Saint Mary's at that time.

² Previous to this period of intensive activity to establish the Faith of our Fathers in these parts, the Indian Missions as everyone knows, had flourished in Illinois, Indiana and Ohio. The Kentucky Missions may be regarded as the second stage of Catholic activity in the West.

³ The Reverend Charles Nerinckx was born October 2, 1761, in Brabant, then a province of the Netherlands, but at present, embraced in the territory of Belgium. He was ordained priest November 4, 1785, by Cardinal de Frankenberg, the Archbishop of Mechlin. At the time that the French Revolution sent its infidel and ravaging armies into the Netherlands, he was ministering to the

and numerous other early missionaries, among them the scholarly Father Stephen Theodore Badin who holds the distinction of being the first priest to be ordained in the United States.⁴

needs of the faithful in the country parish of Meerbeek. His strong allegiance to the Church, despite the wavering of even his superiors, resulted in his being accused and a warrant was issued for his arrest. After dodging the human dogs of the Revolution for a period of seven years, during which time he looked after the welfare of those who still professed the true Faith, he decided to leave his home and his native land for the mission fields in the new world. On the evening of July 2, 1805, he arrived in Kentucky at the cabin of Rev. Stephen Theodore Badin and then it was that he began his real life work. We refer the reader to the most excellent biography of Father Nerinecx, written by the Reverend Camillus P. Maes, for a full sketch of the apostolic labors of this zealous missionary priest in Kentucky. We wish to record but one fact which shall forever link his name with the early missions in Kentucky and that is the establishment of the Order of the Sisters of Loretto through his fervent efforts in 1812. The mother house at Loretto shall stand as a monument to the memory of one who labored as a Paul and lived as a St. Francis of Assisium.

⁴The Reverend Stephen Theodore Badin, who has been justly called the "Apostle of Kentucky," was born in France where he lived till early manhood. He was advanced to subdeaconship in the pursuit of his holy calling when the persecution of the Church by the rabid element caused his departure from his native land. He arrived in the United States in April, 1792, and was greeted with a hearty welcome by Bishop John Carrol, the then patriarch of the land dedicated to the Blessed Virgin. He completed his theological studies at Saint Mary's Seminary in Baltimore and was ordained priest on May 23, 1793,—the first priest to be ordained in the United States. He was appointed to the missions in Kentucky and arrived early in September, 1793. For the next ten years, we find him alone in these fields laboring day and night to preserve the Faith among the early settlers. One hundred thousand miles on horseback is the estimate given of his travels in visiting the scattered sheep of his fold. It was through his special interest in the matter that the diocese of Bardstown was established and also at his suggestion that Right Rev. Joseph Benedict Flaget was appointed as the first Bishop of Bardstown. After twenty-six years of vigorous labor in the Vineyard of the Lord in Kentucky, he returned to his native land where he labored with his accustomed zeal for the re-establishment of the Faith in a land where the Faith was in a decadent stage owing to the atheistic revolutionary tendencies. After ten years sojourn in his native land, he returned to America, this time to Northern Indiana and Illinois and Southern Michigan where though advanced in years and necessarily enfeebled by his early exertions and privations, he nevertheless was still able to labor zealously and he became the apostle of these parts. The ground on which Notre Dame University to-day stands was purchased by Father Badin in 1830, being used in those days as a centre of quite a range of missions in these regions. He returned to Kentucky in 1837 and six years later, he celebrated the golden jubilee of his priesthood at Lexington, the occasion being a notable event in the annals of the Church west of the Alleghanies. In the eighty-fifth year of his life and the sixtieth of his priesthood he passed away at Cincinnati where he spent the closing years of his life. The Church shall ever cherish the memory of Father Badin.

Evidence of the truly Catholic nature of the place is found in scanning the list of towns within a stone's throw of the college, as one might say, in these days of the aeroplane and automobile. Twelve miles away is Holy Cross, where was built the first church west of the Alleghanies and where to-day, a century later, one of Saint Mary's sons is fulfilling the duties of that pastorate.⁵ Five miles north is old St. Stephen's, known to-day as Loretto, where was established the first permanent mission in Kentucky.⁶ Fourteen miles distant is century-old St. Rose's Priory.⁷ Other noteworthy

⁵ During the pastorate of the Reverend William de Rohan, the Holy Cross Chapel was built in 1792. This was the first structure for Catholic worship erected in the State. For many years the Holy Sacrifice was offered up in this church but once a month as the pastor was obliged to attend missions elsewhere in the intervening time. While other parishes in the State were being built or building up, this parish, as if to preserve some characteristics of the early church, has not made many great strides in the matter of improvements,—it serves as a relic of the early Church in Kentucky. It is still several miles distant from a railroad station and is blessed with no good roads.

⁶ The Order of the Sisters of Loretto was founded in 1812 by the Rev. Charles Nerinckx. On the 25th of April, 1812, a ceremony took place in the church of St. Charles which was the beginning of this great Order. Three young ladies, Misses Mary Rhodes, Christine Stuart and Ann Hevern knelt at the altar of God and became novices and at the same time the nucleus of a Community which Father Nerinckx then named "The Friends of Mary at the Foot of the Cross." To-day the Order of Lorettine Nuns is one of the most noted in the West and has established several colleges and many high schools and academies in the various western states. The Reverend Mother Praxedes, Mother General of the Order for the past twenty-five years, has truly been an instrument in the hands of God as her whole life so far, has been spent in the promotion of the greater good of mankind and all for the greater glory of God.

⁷ The remote cause of the appearance in Kentucky of the Dominican Fathers is to be ascribed to the Revolutionary troubles in Europe as some of the Dominican colleges were seized by the Revolutionists compelling the Fathers to flee first to England for safety and thence to America. A colony of Dominicans comprising Reverends Edward Fenwick, Thomas Wilson, William Tuite and Robert Angier embarked for the United States in 1803. For two years after their arrival in America, they were employed in the missions of Maryland and the neighboring states. The urgent call for priests in the Kentucky missions was answered by the Dominican Fathers who arrived in Kentucky in 1806 and soon after established a convent, the first of the Dominican Order in America. The land for this purpose was bought from a Mister John Waller, who, as some say, was a preacher of some reputation in the early annals of the State. Although many incidents of greater importance could be related anent this institution, it is doubted if anything more interesting could be given than that concerning the ordination of the first American priest. On Christmas Day, 1811, the Reverend Guy Chabrat was ordained to the priesthood at the Priory of St. Rose, he being the first priest ordained West of the Alleghanies. The event

places, suggestive of the Catholic impress of the early pioneers, are Gethsemane, the seat of the famous Trappist monks;⁸ Nazareth,⁹

was considered so remarkable and unique in those early days that St. Rose's church, which was the largest at that time, was chosen for the place of ordination in order to accommodate the large crowd of both Catholics and Protestants who had gathered to witness this first ordination. A school was established by the Dominican Fathers in 1808 and was discontinued later. The Priory to-day is used as a home for Novices and still possesses many characteristics of the early times which attract visitors in these parts.

⁸ It seems that the good accruing to the United States in those days as a result of the French Revolution was endless as many priests who had to flee from their country came to the American missions. In 1804, a colony of Trappists in order to escape persecution by the hounds of the Revolution, came to the United States and settled in Pennsylvania. A year later, they came to Kentucky and established a school for boys in which, besides the elementary branches, were taught the many Christian virtues. It is a happy circumstance for Catholicity that our forefathers were blessed with the advantage of the Christian education and the training that was imparted by the monks of La Trappe. It may be of interest to relate the extreme rigor of the rule of the Order of La Trappe, in nowise relaxed by its followers in Kentucky, which is thus described by Archbishop Spalding: "They observed a perpetual silence; they slept on boards with nothing but a blanket for covering and a canvass bag stuffed with straw for a pillow; their hours for repose were from 8 P. M. till midnight; they took but one meal a day, and they neither ate meat nor fish, nor eggs nor butter. Their life was thus a continued penance and prayer." In 1809, the Trappists moved from the State to the western missions (Missouri and Illinois) with the hope of converting the Indians, but this new venture proved a failure owing to unforeseen conditions arising. Sickness and death so reduced their ranks that the remaining few were recalled to the mother house in France in 1812. However, they returned to Kentucky in 1848 and settled on the land they occupy to-day. An abbey, famous all over the country as the Abbey of Gethsemani, was established about this time and also a school for boys. The school burned down in 1912 and was never rebuilt. We will conclude the brief sketch of the renowned Abbey with a feature worthy of mention, namely the facilities it affords to the thoughtless and the sin-laden for temporary retirement from the world and reflection on the one thing necessary,—the salvation of their soul. Many persons make a retreat at Gethsemani every year and the names of many distinguished guests are to be found on the history-making register. The Kentucky Knights of Columbus made three retreats at this establishment during the past summer.

⁹ The Society of the Sisters of Charity of Nazareth owes its origin to the thoughtful consideration of Bishop Benedict Joseph Flaget who always had the education of youth at heart, and the Reverend John B. David, the real founder of the Order. On the first day of December, 1812, two young women, Teresa Carcio and Elizabeth Wells, signified their desire to become members of a Religious Community and they were joined twenty days later by Catherine Spalding whose name was most prominently connected with the Order up to the date of her death, March 20, 1858. From this little band of devoted souls

where the Sisters of Charity are doing world-famed educational work; St. Catherine's of Sienna Academy, conducted by the Dominican Sisters, an institution which will celebrate its centennial in 1922;¹⁰ St. Joseph's College, at historic old Bardstown, whose founding antedates that of old Saint Mary's.¹¹ All these places cherish within

sprang up one of the greatest Orders of Nuns in the country. It is to be regretted that space is so limited as even to prevent us from giving a brief summary of the outstanding facts in the history of the Sisters of Charity, the very mention of whose name recalls to mind the many achievements of this renowned Order since its founding.

¹⁰ Although founded a decade after the establishment of the two Orders of Nuns already mentioned, the Dominican establishment of St. Catherine of Sienna has been able to keep pace with its predecessors and to-day ranks with the great Orders of Sisters in the West. It is located near Springfield and was founded in 1822 by the Reverend Thomas Wilson, O. S. B., who had previously established in the State of Kentucky, not only the first Catholic school for boys, but also the first seminary for the education of clerics. Among the first postulants who resolved to associate themselves together in religious community life and spend their days in forming the hearts of youth to virtue were Maria Sansbury, Mary Carico, Teresa Edelin, Elizabeth Sansbury, Ann Hill and Rose Tenley. As in the other two cases, the first year of their community life was passed in a one room log cabin. There are now in the United States many branches of the Third Order of St. Dominic founded in Springfield, Kentucky, all of which are exerting a mighty influence for the greater good and are reflecting a true splendor upon this institution which will celebrate its centennial next year.

¹¹ The establishment of a college for boys had long been in the mind of Bishop Flaget, but it was not until the year 1819 that he was able to realize his desires as he was not able to spare any priests to conduct the project until this time. In this year, the Reverend George Elder was ordained in the Cathedral at Bardstown and soon after his ordination, he became the founder of St. Joseph's College. His unselfish devotion to the interests of the school placed the institution on a firm basis in its early years. Upon his death in 1838, he was succeeded by the then Reverend Martin J. Spalding, a graduate of Saint Mary's and who later became the Archbishop of Baltimore. Among the distinguished alumni who attended during the administrations of Fathers Elder and Spalding were to be found the following: Hon. Lazarus W. Powell, Governor of Kentucky, Hon. James Speed, Attorney-General under President Lincoln's administration; Col. Alexander Churchill and Hon. Samuel Churchill of Louisville; and Governors Roman and Wickliffe of Louisiana. At the earnest request of Bishop Flaget, the control of St. Joseph's College was assumed in 1848 by the members of the Society of Jesus who were, before coming to Bardstown, established in Missouri. The Jesuits remained at St. Joseph's College till 1868. Owing to some misunderstanding the Jesuits left St. Joseph's College in 1868 and it was administered once again by the diocesan authorities. But for the fact that the college was closed for a number of years (from 1890 to 1911) it would to-day be the oldest Catholic college in the State in point of existence. The college since 1911 has been conducted by the Xaverian Brothers who also have a large school in Louisville.

their hallowed precincts fond memories of radiant service in the cause of God,—a service exemplified in the lives of their founders and successors,—memories which defy the power of tongue and pen and upon which Kentuckians reflect with just pride.

The history of the Catholic settlement where the college is located dates back to 1788. In that year some of the emigrants from Maryland made their way inland as far as the banks of Hardin's and Pottinger's creeks.¹² The omission of descriptive details which would prove uninteresting to readers in distant places is accounted by the necessary terseness of this article. For those interested in the further study of the honor, pathos, heroism and kindred sentiments enshrined in the Catholicity of Kentucky, reference is made to a notable work emanating from the pen of the late Honorable B. J. Webb.¹³

The history of St. Mary's College dates back to 1819. In that year, Father Charles Nerinckx, the great missionary of Kentucky, was anxious to provide educational facilities for boys, patterned after the school he had founded at Loretto, for future wives and mothers. With this object in mind, he purchased 311 acres of land from a Mr. Ray. The present college property is located on that original tract. When all the preliminary arrangements for the opening of the institution had been made, a disastrous fire destroyed the main building, together with four smaller ones on the place. Father Nerinckx was obliged to abandon his plans until he could raise new funds. Realizing the hopelessness of expecting help from the Catholics in Kentucky, because the early settlers were extremely poor, and were barely able to produce the necessary commodities of life, he betook himself to Europe on a fruitless voyage to seek aid for his undertaking. During Father Nerinckx's absence, the Rev. William Byrne was appointed pastor of St. Charles, as well as director of Mount Saint Mary's, the name given to the land purchased by the former. Early in 1821 Father Byrne conceived the idea of establishing a school for boys on the Mount Saint Mary's farm. Obtaining Bishop Flaget's consent to his project, he set about his new task with an energetic zeal that was characteristic of his whole life. Under adverse circumstances both as regards his flock and his own resources, he laid the "corner stone" of the present Saint Mary's. He took

¹² Numerous details relating the early emigration of Catholics from Maryland to Kentucky and their settlement on Pottinger and Hardin Creeks may be found in the able work entitled *The Centenary of Catholicity in Kentucky* by the Hon. B. J. Webb.

¹³ *Ibid.*

for his motto: "Deus providebit"—a motto held in contempt by the worldly-minded and this motto substantiated by daily prayer and sincere efforts accounts for the many happy circumstances that attended the opening of Saint Mary's.

By way of introduction to the real founding of Saint Mary's, I must mention the first of those happy circumstances which consisted in the fact that there happened to be on the premises an old abandoned distillery of fair dimensions. After having remodelled it into an excellent schoolroom, and after having furnished it with the roughest of furniture, from the pulpit of St. Charles church he announced the opening of Mount Saint Mary's Seminary.¹⁴

In the course of a few months, the zealous Father Byrne found it necessary to erect more suitable buildings. His plans were executed and the buildings were no more than up when they were destroyed by fire. Meeting with a difficulty of this nature in the embryo stages of an undertaking would have been enough to discourage the zeal of any but an extraordinary man; but Father Byrne remained undaunted. A man of implicit confidence in his fruitful motto: "Deus providebit," he resolved to rebuild at once. Phoenix-like, the college rose from its still smoldering ashes, prospered for a few years, and, as if it were necessary to try Father Byrne's courage in the crucible of adversity was again destroyed by fire. These appalling losses which would surely have disheartened most men, only served him, however, as stepping stones to higher things, and his renewed zeal resulted in the erection of more substantial buildings.

Naturally, with all these calamities occurring in the course of the first few years, one would conclude that there was but very little time between fires to fire the intellect of boys. But, according to the late Archbishop Martin J. Spalding, in his "Sketches of Kentucky," fully twelve hundred youths received training during the twelve years that Father Byrne remained at the helm. The school was regarded with great esteem by Catholic parents in all parts of the country owing to the fact that discipline was strictly enforced and moral and religious obligations faithfully impressed on the minds of the pupils.

We regret to state that lack of space prevents us from giving a complete sketch of the founder of Saint Mary's. Our readers must

¹⁴ The Hon. B. J. Webb in his *Centenary of Catholicity in Kentucky* relates that Father Byrne announced the opening of Mount Saint Mary's Seminary from the pulpit of St. Charles church and he also tells many interesting incidents in connection with the early history of the college.



V. REV. MICHAEL JAGLOWICZ, C. R., President of St. Mary's College, Ky.,
Since 1901.



REV. WALTER H. HILL, S. J., St. Mary's College, Kentucky, from 1835 to 1848.



ST. MARY'S COLLEGE, KENTUCKY, IN THE EARLY '80'S.

be content with the meagre outline of the most important facts in his life.

Father Byrne was born in Wicklow County, Ireland, in 1780. His father died when he was quite young. After taking care of his widowed mother till his brothers and sisters could bear their share of the burden, he came to America with the hope of attaining the goal he had set his mind on since his early youth. For a while he was a student at Georgetown University, then he studied at St. Mary's Seminary, Emmitsburg, Maryland, and finally finished his course at old St. Thomas Seminary, which was under Bishop Flaget. He, together with his classmate, the Rev. Geo. Elder, the founder of St. Joseph's College, were the first priests ordained in historic St. Joseph's Cathedral and also the first priests ordained by Bishop David. This was in the year 1819. His first appointment was to the pastorate of St. Charles' church which had just been vacated by Father Nerinecx. While pastor of this church, he founded Saint Mary's College.

For a comprehensive sketch of the Rev. William Byrne, the reader is referred to a eulogy pronounced over the tomb of Father Byrne by the late Archbishop Martin J. Spalding, whom Father Byrne had labored so zealously to train up in virtue and learning and who repaid his fatherly solicitude with filial love and loyal memory. Also, we might add that the late Archbishop Spalding was not only the most distinguished student that ever entered the portals of Saint Mary's but also, with his brother, was among the first students to enter Saint Mary's and to continue his studies there for five consecutive years graduating with highest honors, in 1826. Such a brilliant student was Archbishop Spalding in his "teens," that at the age of fourteen, he was appointed the first lay professor of Saint Mary's College. The nephew of Archbishop Spalding, the Most Rev. John Lancaster Spalding, late Bishop of Peoria, relates in one of his works that his uncle was so capable and his reputation was so great that travelers between Louisville and Nashville were known to go several miles out of their way to see this wonderful boy-professor.¹⁵

If we had no facts whatever of Father Byrne's life, and if we had no record of early Saint Mary's, the fact that Father Byrne was for five years the instructor of the young Martin John Spalding and that he undoubtedly inculcated upon his mind the principles

¹⁵ See *The Life of Archbishop Spalding*, by the Most Rev. John Lancaster Spalding, D. D.

which were the foundation of his future greatness, alone would make him appear as a beacon light in the history of Saint Mary's. The life and the works of this same Martin J. Spalding, who became Bishop of Louisville, and later Archbishop of Baltimore, the See that was held by the late lamented Cardinal Gibbons, reflect true splendor upon the life of the founder of Saint Mary's and the early history of the College that boasts with just pride the memory of so distinguished an alumnus.

As a pastor Father Byrne was prompt on all occasions and especially in his visits to the sick and the dying. Neither heat, nor cold, nor flood, nor darkness was an obstacle sufficiently formidable to keep him from the bed-side of the dying. It was in the early part of the year 1833 that he was called to administer the last sacraments to a colored slave dying of the cholera which was raging at this particular period, and although he knew he would endanger his life, his great vision, "Christ Crucified," and his zeal for the salvation of souls always surmounted any obstacle and he went about administering to the dying the last consolations of religion. The day after he gave Viaticum and the Sacrament of Extreme Unction to the negress he was seized with the terrible malady and on being borne from the chapel to his bed, sank to eternal rest.¹⁶

¹⁶ Father Byrne died suddenly of the cholera at Saint Mary's College on June 5th, 1833. This deadly plague had appeared in Kentucky the year before, but it was not until the spring and summer of the following year that it ravaged that part of the State in which dwelt most of the Catholic population. Archbishop Spalding tells us in his *Miscellanæa* that "the cholera came with all its fearful horrors; consternation seized upon the spirits of all. It was an awful storm which bowed down even the oaks of the forest. But there was one spirit that quailed not,—the Reverend William Byrne was ready to live or to die, as might be the will of God." Although he had many reasons to fear the cholera as he had been subject to a complaint of a chronic nature and very similar to the then raging fatal disease, there was no faltering on the part of the good priest whenever anyone was in need of the consolations of religion and he was ever ready to go wherever he was needed despite every danger. On Monday, June 3, 1833, he was called to a negro woman who had been attacked with the disease and he administered the last sacraments to her. He again visited the house of this negro woman the next day and found his spiritual patient a corpse. Returning late at night with the seeds of the disease in his own system, he had reason to fear that it would cause his death, although he probably did not think he would die as suddenly as he did. He arose the morning of June 5th at the usual time, and although weak and suffering intensely, he offered up the great sacrifice of the Mass for the last time and was borne from the altar to his bed. Five hours after the termination of the hallowed sacrifice, he offered up the sacrifice of his life. And thus closed the life of this heroic priest of God,—this priest who understood the agony in the Garden and

He died a most edifying death,—a death emblematic of his firm faith, his sweet sincerity and his Christian Charity. His remains lie buried in the graveyard on the college grounds. Only a simple tombstone marks his grave, but his deeds and his memory will endure when even the granite of that monument will have crumbled.

As an introduction to the second period of Saint Mary's College, it is our privilege to record one of the most generous acts in the life of Father Byrne. The year before his death, realizing that the exigencies of the times demanded a more up-to-date management, and that a broader curriculum was necessary, without a cent of remuneration, he transferred the exclusive control of the college to the members of the Society of Jesus, at that time sojourning at Bardstown, with no definite field of labor assigned. The arrival of the Jesuits at Saint Mary's seemed to be the result of that Kind Providence that shapes all ends. It is related from authentic sources that their coming to Saint Mary's was in answer to a Novena made to St. Ignatius by Bishop Flaget and the Jesuits who in 1832 were stranded at Bardstown. Father Byrne invited the Jesuits to take control of the college, as just stated, and the proposition was accepted by them. Fathers Peter Chazelle, Vital Gilles, Thomas Lagouais, McGuire and Nicholas Petit were the first to arrive. Upon the death of Father Byrne in 1833, Father Chazelle succeeded to the presidency, which position he held till the close of the session of 1839.

This epoch of the history of the college was flourishing and very progressive. Owing to the far-famed reputation of the Society, the Fathers had only to inform the public of the possession of the institution and immediately an implicit confidence was established in the benefits to be derived from attending the college. Pupils came from all directions and all corners, the influence of the college being felt even in the West Indies, Mexico, South and Central America, whence several students had come. Prosperity and success smiled upon the regime of the Jesuit Fathers until, in the fall of 1833, for the third time a fire destroyed the institution. So zealous and energetic were the Fathers, who had but recently taken charge, that the destruction of the main building, served only to inspire them in putting forth greater efforts. It was but a matter of a few months when more commodious quarters were built and the college started once more with the prospects brighter than ever.

who loved as God commandeth us to love. A day or two later, Father McGuire, S. J., and Mr. Hilary Clark, who was studying at the time for the priesthood, died of the epidemic at Saint Mary's College.

In 1833, the title of the institution was changed to Saint Mary's College, after having been known as "Mount Saint Mary's Seminary" since 1821. In 1834 an exhibition, probably the first in the history of the college, was given by the students. At this exhibition an original drama, written by Father Chazelle, was staged for the benefit of the public. In those "larva" days the commencement exercises were held in the open air on a stage improvised for the occasion.¹⁷

In 1836 the faculty of the institution was strengthened by the addition of Fathers William Murphy and Nicholas Point. Father Murphy was, without doubt, the first professor of Classic English Literature at Saint Mary's College, and he was heralded as an accomplished litterateur. It was an admitted fact that in the matter of literary taste and classic scholarship, Father Murphy had few peers and he attracted public attention far outside the walls of Saint Mary's. The college procured a charter in 1837 granting power to confer the academic and college degrees,—the bill covering the charter was signed by Governor James Clark, whose son was a student at Saint Mary's.

It may interest many readers to know that at this period there was in vogue a rule which required each student, whether the son of a governor or a vassal, a congressman or a serf, to work on the farm one day of each week, and this rule was cheerfully complied with in such ways as driving teams of oxen, chopping or sawing wood, harvesting crops, and so forth. In those pioneer days the tallow candle was the forerunner of the Mazda lamp, and it was the duty of Zachary Montgomery, who later in life was known as the Honorable Zachary Montgomery, Assistant Attorney General during Cleveland's administration, to look after the lighting end of the regular routine.

In 1839, Father William Stock Murphy succeeded Father Chazelle as president, while Father John Larkin, a man of great material gifts and of profound and varied learning, joined the corps of professors. The institution whose patronage was only restricted by

¹⁷ *The History of Higher Education in Kentucky*, by Alvin Fayette Lewis, A. M., Ph. D., published by the United States Bureau of Education (p. 136), furnishes us with an excellent description of the commencements in those days. "Original dramas, written by Father Peter Chazelle, or some member of the faculty, were usually performed and in order to accommodate the visitors, the exercises were held in the open air, a suitable spot having been chosen in the forest primeval, where a stage adorned with drapery and appropriate scenery was erected on a rising slope, in front of which temporary seats, covering a whole acre or more of ground, were arranged for the vast audience."

the limited capacity of its buildings continued its flourishing career; for, every State in the South and West was represented at the school, besides many from the North and East. A goodly number of future Governors, Congressmen, writers of merit, men distinguished in other spheres of life were listed among the students during the time of the Jesuits.

In 1846 the Jesuits abandoned the Saint Mary's College in favor of a proposition made to them by the Archbishop of New York to take over St. John's College at Fordham. This latter educational institution promised to them a much wider field of usefulness. Popular regret was expressed not only in Marion County but over the state in general at the departure of the Jesuits from Kentucky.

The institution again reverted to the secular clergy, under the supervision of the Bishop of Louisville, and the school continued its good work until the year 1869. From Collins' *Sketches of Kentucky* we learn that at this time the buildings were extensive and handsome and the library of the college contained five thousand volumes, while the faculty numbered eight instructors and the enrollment was 125 students.

As very few records are available in connection with the history of the college during the administration of the secular clergy we are not able to give much more than the names of the Presidents, and a word or two concerning the termination of this epoch. Reverend Julian Delaune, a man possessing executive ability and other essential requisites, was the first president of the college after the departure of the Jesuits. He was in turn succeeded by the Reverend John McGuire, 1849-1851; the Reverend Francis Lawlor, 1851-1856; the Reverend John B. Hutchins, 1856-1858; the Reverend Michael Coughlin, 1858-1859; the Reverend P. J. Lavialle, 1859-1865; the Reverend A. Viala, 1865-1869.

The Most Rev. John Lancaster Spalding, late Bishop of Peoria, was for a number of years a student at Saint Mary's College while the school was under diocesan control and he filled the position of prefect and assistant teacher during the scholastic year of 1856-1857.

In 1869, owing to financial embarrassments and the many reactions setting in after the war, it was found necessary to close the time honored institution. The lands, in the interim that elapsed, were leased to a farmer of the neighborhood. This gloom in the annals of the College was, however, soon dispelled and a new light shed its beams above the horizon when the Fathers of The Congregation of the Resurrection took possession of the college in 1871. While the success of the institution, prior to 1871, reflects great credit upon

those who were guiding the destinies of Saint Mary's, it seems that the school did not come into its own until it was taken over by the Fathers of the Resurrection, under whose control it is to-day.

In 1870, the Rev. Edward Glowacki, C. R., while making a tour of the southern part of the United States, chanced to meet with the Rt. Rev. William George McCloskey, Bishop of Louisville. The Bishop was anxious to re-open Saint Mary's which had been closed since 1869, and Father Glowacki, C. R., seized the opportunity presented him, by making arrangements for the Fathers of his Community to take charge of the school. And then it was, in 1871, through the special designs of Providence, that the Fathers of the Resurrection appeared on the scene in Kentucky.¹⁸

During the year 1870, the buildings were extensively repaired and all necessary arrangements made for the second founding, as it were. It is on record that all the window-panes were broken, and that most of the furniture was demolished during the two years that the college was closed.¹⁹

When St. Mary's entered upon the second lap of the Centennial race, the first teaching staff was composed of Rev. L. Elena, C. R., D. D., President; Rev. D. Fennessy, C. R., Vice-President; Rev. John Wollowski, C. R., Chief Disciplinarian and Professor; Martin J. Frawley, A. M., Professor, Mr. Theobald Spetz, C. R., Assistant Dis-

¹⁸ The founding of the Order of the Congregation of the Resurrection may be ascribed to the Polish Insurrection in 1831. Among the many who revolted against the schismatic rule of the Russians and were forced to flee from their country were three young men who, through a Divinity, as it were, that shapes all ends, met in Paris and became the pioneers of the Order of the Congregation of the Resurrection. These three men were Bogdan Janski, Peter Semenenko and Jerome Kajsiewicz, all natives of Poland. After many attempts to organize into a Community, success finally attended their efforts in 1842 when they gained recognition from the Pope and formulated a series of rules. In 1857 the Congregation received from His Holiness the old Sanctuary of Mentorella, a church built originally by Constantine the Great and consecrated by Pope Silvester. The first foothold gained by the Congregation on the American continent was up in Canada where St. Jerome's College was established by the Fathers of the Congregation of the Resurrection in 1864. Saint Mary's College was taken over by the Fathers in 1871 in the manner related above. Besides these two colleges, the Congregation also has charge of St. Stanislaus College in Chicago and of several parishes in Chicago.

¹⁹ *St. Mary's Sentinel* for March, 1906, contained this information and several Alumni who are still living and attended Saint Mary's during the Civil War period confirmed this fact.

ciplinarian and Professor; Mr. Robert McCrory, Professor; and Mr. William F. Obrecht, Professor and Teacher of Music.²⁰

Upon Father Elena's retirement, in 1873, the Rev. David Fennessy began his successful career at the helm of the institution. What Father Byrne was to Saint Mary's in 1821, Father Fennessy was in 1873. These two priests are the diamond links in the history of Saint Mary's. If we were to compare their deeds, their characters, their struggles and their successes, we should, indeed, find a striking similarity between these two priests, who, alike in their earthly adventures, now sleep side by side in the little graveyard on the college grounds. Although a Napoleonic mausoleum does not entomb the remains of either, we feel as though we are safe in presuming that the time will come when new suns in military spheres will eclipse the worldly glory of Napoleon; but no suns shall ever darken the halos which surround the memories of Fathers Byrne and Fennessy.

Volumes could easily be written on the characteristic traits of Father Fennessy. This article, however, is intended as a mere sketch of Saint Mary's College, and hence we shall have to forego the pleasure of a detailed biography, and dismiss the subject of this great man with the remark that the marvellous achievements during his pilotage of twenty-five years are truly phenomenal. The standard of discipline together with his scholarship was unequalled throughout the South. His prestige as an educator attracted patronage from the four corners of the land.²¹

²⁰ The Saint Mary's catalogue for the year 1871-1872 supplies this information.

²¹ Reverend David Fennessy was born at Clommel, Tipperary County, Ireland, November 1, 1841. He was the youngest of ten children. While quite young, the family emigrated to Guelph, Canada, where he received his early education in the grammar school of that place. In 1857, he entered St. Michael's College at Toronto, where he began his collegiate course, which he finished at the college of the Assumption in Montreal. He entered upon his theological studies at the Grand Seminary in Montreal and completed them under the late Very Reverend Louis Funcken, C.R., at old St. Jerome's in St. Agatha. In 1860, while still a student, he gathered the older pupils of the parish school at St. Agatha, Waterloo, Ontario, into a special class of higher studies. From this class which was taught by Father Funcken and himself, St. Jerome's College, which is at present located in Kitchener, Canada, took its real origin. On April 29, 1867, he was ordained priest by the Right Reverend John Farrell, D.D., Bishop of Hamilton, Ontario, Canada. He had previously applied for admission into the Order of the Resurrectionists and consequently he spent the two years following his ordination in the novitiate of the mother house of the Order in Rome. While in Rome, he was permitted to study the dogmatic and moral

The history of this period is replete with substantial improvements and expansions. In connection with the improvements, the name of Father John Fehrenbach, C. R., is linked with that of Father Fennessy. Father Fehrenbach was of great assistance to Father Fennessy in the matter of finances. In 1884, a very handsome building was erected at a considerable expense, and through the skillful management of Father Fehrenbach, the debt on the building was liquidated in a few years.

In 1882 a military department was established with a regular professor of military tactics. This department was discontinued in 1913. Numerous other improvements were made and many steps were taken to make the college rank with the first Catholic colleges of the land. The Rev. John L. Steffan, C. R., was president of Saint Mary's College from 1893 to 1895.

After Father Fennessy had retired from the office of president, in 1897, on account of bad health, the position was filled by Father Fehrenbach until 1901, when the present incumbent, Father Michael Jaglowicz, C. R., succeeded to the presidency. Father Ignatius Perius, C. R., his life-long friend, became Vice-President.

We now come to what might properly be termed the brightest chapter in the annals of the college. The first and second were periods of struggle; but from 1899 to the present day may be considered a period of happy achievements resulting from these two periods of struggle,—happy achievements, we dare say, because the ground was well prepared, the harvests properly garnered, and the good work heroically and nobly carried on by Fathers Michael and Ignatius. Although this third period had not been without many hardships, the nature of the times, and the progress made, eliminated the "rough struggles" which characterized the preceding two periods.

As smoke suggests fire,—as Bede and Alcuin are always mentioned together, as one cannot think of Columbus without thinking of the

theology of Franzlin, Palmieri, Ballerni and Tarquin. On low Sunday, March 16, 1871, he took the final vows of the Order. He then returned to America and served as a professor at St. Jerome's College for a short time before coming to Saint Mary's College. He became president of Saint Mary's College in 1873 and filled this office for almost twenty-five years. In 1881 he founded *St. Mary's Sentinel* which was published monthly during the school year by the students until a few years ago. In 1905 he was elected to the office of Assistant General of the Order which office he held for a term of six years. During this period he resided in Rome. He returned from Rome in 1911 to Saint Mary's College where he remained till a few months before his death. He died at St. Vincent's Institution of the Daughters of Charity of St. Vincent de Paul, St. Louis, Missouri, on Wednesday, October 22, 1913.

discovery of America, so likewise one cannot think of the Rev. Michael Jaglowicz, C. R., without having in mind at the same time the Rev. Ignatius Perius, C. R. Father Michael and Father Ignatius, —as they are familiarly called, were raised together, went to school together, were ordained the same day, left Rome for America together, after the completion of their studies, and have practically been together ever since. It might be very much to the point to mention the dedication of the book, *The Promise*, written by the Rev. Ignatius Perius to illustrate more fully their friendship; in this dedication, Father Ignatius affectionately expresses his sentiments concerning the "life-long friendship weathered by the vicissitudes of years and freighted with the harvest of union and harmony which has existed between them." It is to be regretted that limited space prevents a biographical sketch of each. Suffice it for the present to infer their excellent qualities from the success the school has achieved under their management.

So many improvements have been made during the past two decades that it is easier to write pages than to find the beginning. An electric plant was installed in 1913 at a big outlay of capital. This improvement replaced the old acetylene light, which had previously replaced coal oil lamps, and which in turn had been preceded by tallow candles. What a succession of light,—from a tallow candle; a Demothenic means in 1821, to an electric light in 1913. a very handsome Administration building was erected in 1906. A gymnasium, which ranks with the best in the state, was erected in 1904; and in the course of the past sixteen years, many championship basketball games have been played within its walls. Other improvements include the installation of a modern laundry; the erection of a two-story residence for the lay brothers of the Community; the renovation of the chapel; many roads were built on the college grounds which are the best in many counties. These major improvements, together with the many others extending over a period of twenty years deserve to be blessed with the herculean efforts of Father Byrne and the great tasks of Father Fennessy.

Other members of the Congregation who have labored many years for the success of the college are the Rev. Simon Winter, C. R., D. D., at present the Vice-President of the school; the Rev. Menno Hinsperger, C. R., D. D., Disciplinarian; Rev. Francis Freiburger, C. R., and Rev. Edward Waechter, C. R. Both Professor Joseph Kowalski, A. M., who has charge of the music department and of athletics, and Professor A. Lesousky, A. M., who is an instructor in English

and the mathematical branches, have been members of the faculty for a number of years.

As a conclusion to this study we feel justified in referring to some of the distinguished alumni of this venerable institution. It is needless to comment upon them,—many of those of the alumni who are deceased played an important part in the affairs of Church or State, and those who are living are enacting deeds which are meriting for them illustrious places in the everlasting Halls of Fame. The late Archbishop Martin John Spalding, who is foremost amongst them, and his nephew, the late Most Rev. John Lancaster Spalding, were mentioned in the body of this article. Among other dignitaries of the church who fondly called this school their *Alma Mater* and of whom Saint Mary's is justly proud are the Rt. Rev. Peter J. Muldoon, D. D., Bishop of Rockford, Ill.; the Rt. Rev. J. B. Morris, D. D., Bishop of Little Rock, Ark.; the Rt. Rev. Paul Peter Rhode, D. D., Bishop of Green Bay, Wis.; the list of departed alumni contains the names of the Rt. Rev. John P. Farrelly, Bishop of Cleveland; the Rt. Rev. Josue M. Young, Bishop of Erie, Penn., and the Rev. Dr. Walter Hill, S. J., the Jesuit author, philosopher and lecturer.²²

As it is not practical to give a complete roster of the distinguished lay alumni, I shall confine myself to the following: the late Lucius Quintus Cincinnatus Lamar, at one time Judge of the Supreme Court, the late Theodore O'Hara, author of "The Bivouac of the Dead"; the late Senator A. H. Garland, and the Hon. Zachary Montgomery, Attorney General and Assistant Attorney General respect-

²² The one-hundredth anniversary of Saint Mary's College was appropriately celebrated on June 7, 8, and 9, 1921. Besides the religious exercises the first day was largely given over to college sports and concerts. The exercises of the second day were begun with a Solemn Requiem Mass for the deceased Alumni followed by an eloquent sermon by Very Rev. J. C. Kearns, president of Spring Hill College. In the evening occurred the great banquet, at which Right Rev. Peter J. Muldoon, Bishop of Rockford, Col. Charles P. Morrow, twin brother of the Governor of Kentucky, Richard Queen of San Francisco, Thomas Walsh of Louisville, Judge Samuel Boldrick, Rev. J. L. Carrieco of Notre Dame University and Very Rev. Michael Jaglowicz delivered eloquent addresses. On the same evening the meeting of the Alumni Association was held and Mr. George Gaw, president of the Gaw-O'Hara Envelope Company of Chicago, was elected President. The last day of the celebration began with a Pontifical High Mass, with Bishop Muldoon, celebrant; the Very Rev. Francis Gordon, C. R., of Chicago, *Presbyter Assistens*; the Very Rev. Wm. Beninger, C. R., of Kitchener, Ontario, Canada, and the Very Rev. Thaddeus S. Ligman, C. R., of Chicago, Deacons of Honor; the Very Rev. Francis Ostowski, Chicago, Deacon; the Rev. Charles Kiefer, Kitchener, Ontario, Canada, Subdeacon and the Rev. Menno Hinsperger, C. R., Saint Mary's College, Master of Ceremonies. Assistants to Bishop Muldoon

ively during Cleveland's administration; the Hon. Edwin P. Morrow, Governor of Kentucky, and his twin brother, Col. Charles H. Morrow, U. S. A., the Hon. Ben. C. Johnson, Representative in Congress; Sam Fontaine, at present financial editor of the New York *Journal*; Wible Mapother, the President of the Louisville and Nashville Railroad; Richard Queen, millionaire philanthropist of San Francisco; Thomas Walish, Louisville lawyer and poet; Dr. Irvin Abell, and Judge Samuel Boldrick of Louisville; George Gaw, President of the Gaw-O'Hara Envelope Co., Chicago; Very Rev. Jos. C. Kearns, S. J., President of Spring Hill College, Mobile, Ala.; Very Rev. William Benninger, C. R., President of St. Jerome's College, Kitchener, Ontario, Canada; Very Rev. Francis Gordon, C. R., Rector of St. Mary of the Angels' Parish, Chicago, Ill.; William B. Carlile, Postmaster of Chicago, Ill.

ALPHONSUS LESOUSKY, A. M.

St. Mary, Kentucky.

were the Rev. Patrick McGuire and the Rev. Raymond Mellen. Assistants to Bishop Morris were the Rev. John Dudine and the Rev. Raymond Mellen.

The Right Reverend John Morris, Bishop of Little Rock, Arkansas, preached the jubilee sermon at the Pontifical Mass. The spacious lawn which faced the Veranda on which the Mass was celebrated was taxed to its capacity with guests and Alumni. It was probably the first field Mass in these regions and this fact accounts for the large attendance.

Bishop Morris preached a sermon which shall go down in the annals of the college as a most notable effort.

The arrival of Governor Morrow on the morning train spread general joy and the curtain was set for a grand finale. After the play, Edward Jaglowicz, delivered the valedictory and his farewell to his classmates and teachers was touched with tender pathos.

Father Jaglowicz then presented the Hon. Edwin P. Morrow, Governor of Kentucky. The Governor's appeal to the Alumni for the expansion and greater glory of Saint Mary's College was listened to with the closest attention. He said in part, "Today I feel that whatever I am, whatever fortune has come to me, I owe to those who gave me my first real instructions and helped fashion whatever character I may have." He paid a loving tribute to the memories of Fathers Fennessy, Crane and Professor Timmons.

SISTER MARY VICTOIRE BOSSE

On September 24, 1921, the Feast of Our Lady of Mercy, the first order of religious women to come to Chicago, celebrated its diamond jubilee. On the same feast, seventy-five years ago, Mother Xavier Warde, accompanied by Sister Mary Agatha O'Brien, the superior of the new foundation, and Sisters Mary Vincent McGuire, Mary Eliza Corbett, Mary Gertrude McGuire, and Mary Eva Schmidt, arrived in Chicago from Pittsburg, after a six days journey, perilous but interesting, by stage coach and boat.

Three years before this, Bishop-elect Quarter, who was to be Chicago's first bishop, had welcomed in New York the first Sisters of Mercy to arrive in the United States. They were on their way from Carlow, Ireland, to Pittsburg, Pennsylvania. "As I am the first to welcome you," said he, "so I am the first to beg a foundation and I will not take 'No' for an answer."¹ The Sisters promised to come to him when he should want them, and the arrival of that little band in that far away September, was the fulfillment of that promise.

What was Chicago then? A city, only nine years old, with about fourteen thousand inhabitants,² but it was a distributing point, and turnpikes reached from it in every direction. In this young city, the Sisters of Mercy became the pioneer welfare workers. As the name of their order suggests, their principal duties are to carry out the works of mercy, both spiritual and corporal, and this they did in our city. To only one of these works, that of visiting and caring for the sick, shall we, at present, give our attention, and for this purpose we will need go back for the moment to a time shortly before Chicago received its city charter in 1837.

We have spoken of Chicago as a distributing point, and of its turnpikes. Before 1837, these turnpikes had already proved inadequate for its trade, and work had been begun on the Illinois-Michigan Canal, a canal which Joliet, in 1673³ had predicted would be practical and would make easy the connection between the Great Lakes and the Mississippi River. During the building of the canal, "thousands of laborers were drawn toward Chicago, which had

¹ *Leaves from the Annals of the Sisters of Mercy*, Vol. III, p. 227.

² "History of Chicago." A. T. Andreas. Vol. I, p. 159, 1840, 4,470 inhabitants; 1850, 28,369 inhabitants.

³ "History of Chicago." A. T. Andreas. Vol. I, p. 165.

already become an important lake port.”⁴ But Chicago’s land was low and swampy, all the privations and difficulties of the frontier town were present, and diseases usual to frontier conditions were common here. Chicago was growing rapidly even then, and hospitals were sorely needed. “The agitations for a marine hospital and a general city hospital were forced along together, but when cholera raged among the canalmen (1838) the movement for the general hospital took the lead.”⁵

The agitation went on for eleven years when the first actual relief came. This came mainly through the founding of the first permanent city hospital incorporated in 1849 as the Illinois General Hospital of the Lakes. Here “Chicago’s pioneer physicians and her pioneer Sisters of Mercy fought death in the dual form of cholera and small-pox with the most primitive weapons, but wielded with the strength of which heroes and martyrs are made.”⁶ This hospital was opened November 23, 1850 in Lake House at Market and River Streets, and here the Sisters came each day from their convent home to nurse the sick. In 1849, the Sisters under the direction of Dr. N. S. Davis had taken charge of the victims of the cholera epidemic.

In 1850, the United States Marine Hospital at Michigan Avenue near the river was completed, and the Sisters went there, too, each day to care for the sick. The following year the trustees of the Illinois General Hospital found that their funds were not sufficient, and the entire charge was offered to and accepted by the Sisters of Mercy. The necessary papers were signed, and on February 27, 1851, the transfer was made.

It now became necessary that some of the Sisters should take up their permanent abode at the hospital. And this brings us to the individual Sister with whom this paper especially deals, a sister who went with that first group, who served in each successive hospital, and who today is still at Mercy Hospital.

Traveling by stage coach from Bourbonnais, Illinois, to Joliet, Illinois, and by canal boat⁷ from Joliet to Chicago, Celina Bossé, a young girl of sixteen, arrived at the Convent of Mercy, January 21, 1850. She had dreamt of giving her life to God’s service, and had spoken of this desire to Bishop Van de Velde when he came to

⁴ *Hospital Life*, January, 1898, p. 2.

⁵ *Hospital Life*, January, 1898, p. 2.

⁶ *Hospital Life*, January, 1898, p. 2.

⁷ The Illinois-Michigan Canal previously spoken of had been completed in 1848.

Bourbonnais to give confirmation. But she arrived at the convent as a pupil. The environment, however, must have quickened her early desire, for on June 21, 1850, she was received as a postulant.

The young nun's difficulties can easily be imagined. She spoke only French, and as she herself tells her blunders often furnished amusement for the other Sisters, though at the time they probably furnished little for her. Among her duties was helping to scrub the floors and the stairs, and to build fires, and oftentimes part of the scrubbing was done after the others had retired. Those were pioneer days. Lye and ashes were used for the cleaning and artificial light came from a wick in a saucer of grease, or a tallow candle, even kerosine lamps being then a luxury.

When she received the white veil, she took the name of Sister Mary Victoire. One incident of that part of her life is interesting; Bishop Van de Velde, the same bishop to whom she had spoken about her desire for a religious life, found her crying one morning, her face, hands, and white veil, all black. She had been trying to light a soft coal fire with the help of matches, had used all the matches, and still had no fire. The good bishop himself taught her how to kindle a fire, and the Sisters had recreation that day in her honor.

Sister Victoire's life work began when the Sisters took Mercy Hospital. Sister Mary Vincent McGuire⁸ was to be local superior, and to assist her she had Sisters Mary de Chantel, Patricia, Mary Ann and Mary Victoire. Sister Victoire went to the hospital daily, but returned at night to the convent. In August, 1853, however, she was to be sent to live at the hospital for one whole year. She begged to be released. Late one night, she entered the chapel to ask for help. What happened will be told in her own words:

"Whether I had a vision or not, I shall not say, but this is what I saw. Our Lord, as an Infant came from the tabernacle, and ran up into his mother's arms at the side altar, looking very angry at me, while he seemed to whisper to her. Then he returned to the tabernacle. In fear and with awe, I went up closer to the altar and there poured out my heartaches and difficulties. Then I said, Dear Jesus, if you will forgive me and smile at me, I will never complain

⁸ In a letter to the Pittsburg Convent of Mercy, dated June, 28, 1851, Mother Agatha wrote, "Sister Mary Vincent is in charge of the hospital, which succeeds very well, and is making many kind and interesting friends for our dear Order, especially among our Protestant neighbors. We hope soon to build a new hospital, more convenient than the present one, which was built for a hotel and does not suit hospital purposes. It seems our Order is destined to do immense good in the United States."

again. I'll stay at the hospital and work for you, just for you, always.' Jesus peeped out and smiled. I retired and arose the next morning a new woman, and labored all through those pioneer days, the cholera epidemic, the war, the fire and bore their effects. For thirty-eight years, without a break, I nursed at Mercy Hospital. My patients were my treasures; magdalenes, young and old, sinners, the wayward, the rich and the poor, in all I saw Christ, and the hardest work was joy. I made straw ticks and comforts, scrubbed and painted the floors, washed bandages, made poultices, carried food from the kitchen, took turns sitting up all night, nursed the sick in the wards, assisted the dying, laid out the dead, with no help save from some inmates, partially demented, who assisted in washing dishes and carrying trays."

Yes, for thirty-eight years and many more Sister Victoire's life has been given to hospital work. She celebrated the seventy-first anniversary of her entrance into the sisterhood on June 21, 1921, and until three years ago she was on active duty. Sixty-eight years devoted to God's service by means of caring for His sick! Of that first band to whom the charge of Mercy Hospital was given in 1851, only one survives, Sister Mary Victoire Bossé, the last of the first.

As stated before, the old Lake House was the first Mercy Hospital. It had been Chicago's best hotel, and its third floor was now given over to the Sisters' patients. Here Sister Mary Victoire helped in the care of the sick. The lease ran out in 1853, and for five months the Sisters used Tippecanoe Inn, on Kinzie and Walcott Streets. But in August of this year Bishop Van de Velde dedicated the new Mercy Hospital⁹ at Van Buren Street and Wabash Avenue, and here the hospital remained until April 14, 1864. In this year the pupils of St. Agatha's Academy were removed to St. Xavier's, and the St. Agatha Academy building was used as the hospital. "This was not then in Chicago, but in Carville, a point on the prairie, so-called because the Illinois Central car shops were located there."¹⁰ It is now the site of Mercy Hospital. In 1868, the cornerstone of the present building on Twenty-sixth Street and Calumet Avenue was laid, and in 1869, the Sisters moved into this building.

During these years, 1851 to 1869, Sister Victoire nursed in each successive building, also in the Marine Hospital, which was at first the barracks of Old Fort Dearborn.

⁹ This building had originally been erected as the orphanage for the Sisters of Mercy.

¹⁰ *Leaves from the Annals of the Sisters of Mercy*, Vol. III, p. 290.

When Colonel Mulligan's regiment was to go to the front, he asked that some Sisters be permitted to go with him as nurses. Sister Victoire was among the first to volunteer and quickly began her preparations. But when Mother Francis came to the hospital to make sure all was in readiness, she said to Sister Victoire, "You are too young, too eager; I need you here," and Sister Victoire gave her equipment to Sister Tatiana, and instead of nursing in the battle-fields, she nursed soldiers in the wards of Mercy Hospital. There were battles there; battles between life and death, and the Sisters were needed. Sister Victoire has many reminiscences of this period and she likes to tell of the boy's shoes with brass tops that the Sisters had to wear because of the high cost of shoes. "Oh, the noise we made with those squeaky shoes! Our clothes, too, were scant and shoddy, but we were a happy, gay crowd, doing our best for our sick and ailing ones."

Through each of the cholera epidemics, Sister Victoire did active work, and during the fearful heat of the past summer (1921) she often told the Sisters that the days during the cholera epidemics were just such stifling, trying days. The small-pox scares, too, when the ravages of death left the people panic stricken, found Sister Victoire again caring for the afflicted. During one of these, the Sisters were told that they would all have to be vaccinated. Sister Victoire had already been exposed to the dread disease, but had no desire to be vaccinated. So she went to Dr. N. S. Davis herself to ask if it was necessary. He laughingly answered, "You don't need to be vaccinated. You go so fast, smallpox can't catch you." Whether or not that decision was final, I do not know.

Many Chicagoans do not realize that from 1849 to 1866, Mercy Hospital was not only the only general hospital in Chicago, but in Illinois, and that all the city, county, and state patients were cared for here. In addition to this, during the interim between the tearing down of the old Marine Hospital and the completion of the present hospital, the Marines were cared for at Mercy Hospital, and during this period no officers were needed.

When the Sisters were settled in the new hospital on Twenty-sixth and Calumet, it seemed as if conditions were now to be prosperous. Financial affairs were at their best, but in 1871 came the Chicago fire. In Sister Victoire's words, "We had planned a real paradise in our grand, new hospital, when it was made a refuge for the sick and homeless. The Chicago fire burned everything and left the Sisters homeless and penniless."



SISTER MARY VICTOIRE OF THE SISTERS OF MERCY

In the world, Celina Bosse, born at Bourbonnais, Illinois, February 21, 1833, professed June 21, 1850, served in Mercy Hospital until her death which occurred in Mercy Hospital, November 3, 1921.

But Sister Mary Victoire worked on here. She was at Mercy Hospital when the State Pharmacy Law was passed. She saw Sister Mary Ignatius leave the hospital to go to Springfield to take the state examination, and she rejoiced when Sister Ignatius returned. "Fifty-seven men and one dark-robed Sister took the examination. Three men and Sister Mary Ignatius passed."¹¹ She saw the training school for nurses established in 1889.¹² She saw the tearing down of the old medical school on Prairie Avenue and Twenty-sixth Street and of the St. Agatha's on Calumet Avenue, and saw the new buildings of Mercy Hospital¹³ rise in their stead.

Among the many prominent doctors for whom Sister Victoire nursed were Doctor Daniel Brainard, Doctor J. V. Blaney, Doctor Hollister, Doctor John Evans, Doctor N. S. Davis, Doctor William Byford, Doctor Herman Johnson, Doctors Patriek and John McGirr, father and son, Doctor Boone, Doctor Reese, Doctor Edmund Andrews, Doctor Steele, Doctor Quine, Doctor Starkey and Doctor Dudley.

During the World's Columbian Exposition, 1893, Sister Mary Victoire's services were needed at the Motherhouse, 2834 Wabash Avenue. Throughout that eventful year it was her pleasure to entertain and to assist the many visiting Sisters of all the Orders who made the Convent their headquarters. She seemed to be at hand when any kindness was needed. Sweet memories linger in the minds of many regarding this good sister, memories not only of the year 1893 but of all the years in which she figured in their lives.

She shared the happiness of Reverend Mother Genevieve, of Mother Scholastica, of Sister Angela on their golden jubilee day in 1901, and celebrated her own golden jubilee in 1903. This was on Easter Monday, and all the festivities were at the mother-house, Forty-ninth Street and Evans Avenue. Half a century before, in the old mother-house at Wabash Avenue and Madison Street, Sister Mary Victoire with three other Sisters had taken their final vows. The

¹¹ Quoted from "The Pharmaceutical Era" of January, 1913, in "Reminiscences of Seventy Years," by Martha Mary Gabriel O'Brien, p. 322.

¹² *Mother Catherine McAuley and the Beginnings of the Works of the Sisters*

¹³ Superiors of Mercy Hospital:

Sister M. Vincent McGirr, 1851-54.

Sister M. de Chantal Grogam, 1854-57.

Sister Agnes Hely, 1857-59.

Sister Alphonsus Butler, 1859-61.

Mother Boromew Johnson, 1861-68.

Sister M. Ligouri McGuire, 1868-73.

Mother M. Vincent McGirr, 1873-76.

Sister M. Ursula Tobin, 1876-82.

Sister M. Raphael McGill, 1882-1916.

Sister M. Rita O'Shea, 1916-1919.

Sister M. Thomas Bergeron, 1919-

three other Sisters were gone to their final reward; Sister Victoire was still active in God's service. Her happiness on her jubilee day was shared, not only by her sisters in religion, but by many relatives and friends who came from far and near to offer their congratulations and their love. The "Jubilee Ode" composed for the celebration gives the keynote to the happiness in Sister Victoire's disposition, and to the happiness others have in association with her, "fidelity loving and tender, to duty's call."¹⁴ To her the clearest call was:

"To cheer and to comfort the sad and afflicted
And raise them from earth to their God and to Heaven."¹⁵

Previous to this, Sister Mary Victoire had been at Forty-ninth Street about four years. It happened in this way. Before the present magnificent St. Xavier's was built, there was a large frame building on the property which was used as a school and called St. Agatha's. Here, in 1899, Sister Victoire came to make her retreat, but she was so interested in the country-like aspect of the place, in the ducks and the chickens, that she was left there for a while. The frame building was used as a novitiate and boarding school and Sister Victoire cared for the sick Sisters and the sick children, here. But only for a short time. She returned to the Twenty-ninth Street house in 1901, and here she took up again her care of the sick sisters, young and old. She took delight in serving under that grand and good man, Doctor P. S. Macdonald, who attended so long, so faithfully and so well the sick Sisters of the community. One of the doctor's sayings often served her when the Sisters were not anxious to take the medicines: "Take your medicine as faithfully as you say your prayers, then it will do you good."

Many of the Sisters were ill, feeble, a few practically helpless. These Sister Victoire cared for, and one after another prepared for their final call. One of her last patients was Sister Elzear McGratten who was the last of the Sisters who went to the front during the Civil War. She was helpless during her last years, and from 1901 to her death on September 17, 1915, she was under Sister Victoire's care. Sister Victoire remained at her duty until 1919, when she herself became seriously ill, and was taken back to Mercy Hospital.

One of the Mistresses of Novices in the Convent of Mercy taught the novices that for a religious happiness was "rendering a joyful service to their dear Lord and Master." This "joyful service" ex-

¹⁴ *Reminiscences of Seventy Years*, Sister Mary Gabriel O'Brien, p. 302.

¹⁵ *Reminiscences of Seventy Years*, Sister Mary Gabriel O'Brien, p. 302.

plains Sister Victoire's serene and happy disposition. If God gives her four more years of life, she will celebrate her diamond jubilee on June 21, 1925.¹⁶ Seventy-five years! Surely it is of such that Father Hayes speaks in his poem:

OLD NUNS¹⁴

Our Lady smiles on youthful nuns,
She loves them well.
Our Lady's smile like sunshine floods
Each convent cell,
But fondest fall Our Lady's smile
Where old nuns dwell!

Old nuns whose hearts are young with love
For Mary's Son,
Old nuns whose prayers for faltering souls
Have victories won,
Old nuns whose lives are beautiful
With service done.

Their love a loveless world has saved
From God's dread rod,
The paths where Sorrow walks with Sin
Their feet have trod,
Their knees have worn the flags that paved
The house of God.

Our Lady smiles on youthful nuns,
She loves them well!
Our Lady's smile like sunshine floods
Each convent cell!
But fondest falls Our Lady's smile
Where old nuns dwell.

ELIZABETH M. BLISH,
Alumna of St. Xavier's Academy.

Chicago.

¹⁶ The Sisters of Mercy call the sixtieth anniversary of their profession the

¹⁷ *The Grave of Dreams*, James M. Hayes, p. 12.

THE SLOVAKS OF CHICAGO

With General Information on the Race and the
Distribution of the Same.*

FOREWORD

Of the various races that are contributing to the great cosmopolitanism of Chicago, there is one of whom more should be known, and which should be generally better understood; reference is to the "Slovak" race.

Within the whole range of human endeavor, there have been no more brilliant accomplishments than which, within a short period have been achieved by the Slovaks. From the time the Slovaks first settled in this country especially, they have made wonderful strides in their civil and religious progress. The compound title "Czecho-Slovak," is often misunderstood by the general public as embracing a single race. That is not true. The Czechs, who are well known by their English name, "Bohemians," and the Slovaks, are two entirely distinct races. The term "Slavish" which is sometimes used to describe the Slovaks has not standing in the dictionary and is not found in any ethnological work.

There are good historical, ethnological and linguistic reasons for the belief that the Slovaks constitute the trunk of the great Slavic national tree.

* Stephen J. Palickar, the author of this study, is a young man of Slovak blood. His mother and father were born in the town of Stropkov, Slovakia, and came to America in 1880, settling at Oliphant, Pennsylvania, where the writer was born December 12, 1892. He attended the Slovak Parochial School, where he was taught half time in English and half time in Slovak. Later he attended St. Patrick's Parochial School, but left school early to go to work. His first employment was as a "brake boy" around the coal mines. After having earned a little money he went for a short time to the public high school, but was obliged to leave high school at the age of sixteen and go to work in the coal mines, where he worked for four years. During these four years he attended business college at night. At the age of twenty-three he became car inspector in the Erie shops. Leaving Oliphant he came to Cleveland, Ohio, where he worked and studied for a few years when he came to Chicago. He has been a diligent student of conditions prevailing in this country amongst the Slovaks and has written extensively of his people. He prides himself on membership in the First Catholic Slovak Union and the Holy Name Society.

Considerable effort has been expended in securing information for this study and it is hoped that its publication may be effective in securing for the race a better understanding.

In the northern part of central Europe where the Carpathians slope toward the Hungarian plain, is the country called by its children "Slovensko" or "Slovakland."

This region, comprising sixteen or more counties, is the home of the Slovaks, a historic race of solid character and exceeding industry, whose fate through centuries has been aptly summarized in the statement that they are "the very step-children of fortune."

It is a rough country, a country of mountainsides and valleys, and has been inhabited by this same race since the fifth century. In the year 863 the wonderful story of Christ was brought to the Slovaks by the apostles Cyril and Methodius. In 870 A. D. their nation came for a brief period into the limelight of history as the nucleus of the Great Moravian empire under Svatopluk, whose capital was the city of Nitra. This kingdom was disrupted by Germans and Magyars early in the next century, and for a thousand years the Slovaks have lived in a state of vassalage to an alien race, the victims always of oppression and suppression.¹

The end of the great war brought a profound change, so that we now find the Slovaks with the Czechs, in an independent state, known as the Czecho-Slovak state or Czecho-Slovakia.²

In the new republic of Czecho-Slovakia there are approximately three million Slovaks. For the most part these are excellent Catholics who appreciate the value of their faith from the valiant fight they have waged for it through centuries. The racial persistency has been strengthened by this fact. Outside of the Irish no people in Europe have been so persecuted.

SOCIAL AND ECONOMIC CONDITIONS

This country has a wonderful resource of swift water power. Its mighty rivers, flowing from the lofty mountains, are still untrammelled. The vast and rich forests of Slovakia, likewise have up to this time been scarcely touched. And the same is true of the wealth

¹ During this one thousand years the Slovak territory has been under the jurisdiction first of the Magyars, then the Germans, and finally under the Hungarians. The period at which the Slovaks were made subject to Hungary is not known.

² Both parts of this new state were under the dominion of Austria at the outbreak of the World War.

of the earth; in southeastern Slovakia there exist treasures of coal, iron, silver and gold. Petroleum was also found in Slovakia. Besides, Slovakia possesses many of the most excellent mineral springs, all this makes Slovakia a land of immense riches.

The staple foods of the Slovak are black and white bread, potatoes, cabbage, milk and cheese, and at times, maize (corn meal). Breakfast consists of black or white bread, ham or bacon, a thin corn meal porridge, and coffee. Dinner is a soup thick with noodles or vegetables, and cabbage cooked in rich gravy. When the soup is made with meat, as happens sometimes, but not often, the meat is used as a separate dish. In the better parts of the country, there is a good supply of such vegetables as beans, peas, carrots, and turnips. Supper usually consists of potatoes with sour milk on Friday, also strudla, which is made in the form of a "jelly roll" and is baked with butter. Cottage cheese is used, also. The fruits of the temperate climate, apples, plums, cherries, and apricots, all are said by the exile to be particularly well flavored in eastern Slovakia, and wild strawberries also abound there. Huckleberries are also plentiful. Sheep cheese, called *brindza*, is a favorite article of food, and before the war was imported and sold in a few Cleveland and Chicago stores. Mushrooms are much used. Plum brandy and home made drinks considered to have medicinal as well as social qualities are obtainable. Delicious pastries called "*Kolace*" and "*Pasky*" are luxuries, and very much enjoyed on such occasions as Christmas and Easter, also at weddings and christenings.

In the early periods, when the Slovaks were under Magyar domination, the Slovak found it difficult to obtain the education he strived for. If the peasant's circumstances permitted, and he did not live too far from a town, he would send his children to school for four winters. During these four terms of school, the Slovak child would receive instruction in Magyar, a foreign tongue, the tongue not of his fathers, but of his oppressors, but in spite of all this, Slovakia has had her great men, many of whom have accomplished great works, from the earliest time to the present day. Among these are historians, educators and great writers. A few that merit mention may be named: The Rev. Father Donaval was a poet of narrow limitations, both in the scope and variety of themes, but within his limitations he was a master. Urban Vajanski was a great writer of Slovak and Bohemian literature. John Holli was one of the most popular writers in classics. Husdo Slave has also contributed a great deal towards Slovak literature. Rev. Antony R. Bernolak is con-

sidered the father of modern Slovak literature. John Koller, one of the greatest writers of Slovak and Bohemian poetry, was a Slovak. Ignats Grabec, a young Slovak, is a present day writer.

Against the growing domination of Magyars,³ the Slovaks could defend themselves only through their church organizations which had the right to establish schools. In 1860 there were opened three church gymnasia, but in 1874 the Magyar government closed their doors, and since that time a Slovak had little opportunity to obtain a liberal or professional education in his own tongue. The Slovak students in Magyar schools would manifest Slovak national consciousness, and as a result, was persecuted or expelled, and out of these boys grew literary and political leaders of the Slovaks. In Slovakia there are more church schools than in Bohemia, by reason of the fact that the Catholic Church made necessary the training of candidates for the priesthood in the Latin language. Today, forty-two secondary schools are open in Slovakia. Of them thirty are purely Slovak, five Magyar and four German. Slovak pupils number 4,781. The number of educated Slovaks will increase each year by at least 600.

The growth of the Slovak press, libraries, theaters and fine arts keeps pace with the development of schools. In Liptovsky, St. Nicholas, Trnava and in Stropkov, there were held exhibits of Slovak painters.

If there were a Slovakia as there was a Bohemia, Serbia and other small nations, the fate of the Slovaks would have been more fortunate than that of other Slavic nations, for the people are endowed by nature with many admirable qualities.

Political disaffection, economic difficulty, oppressive taxation, with the denial of political representation, of language and education, naturally make for emigration, once a goal has been discovered.

The first Slovak immigrants to America, reporting that here they found "good wages, better living, and free schools, to which any human being can go" were naturally followed by others.

To these people the freedom of America was a discovery almost as great as the discovery of the land itself had been to Columbus. What more natural than that they should soon begin to work toward

³ The Magyars are the Hungarians of today and are said to be of Turkotartar origin, mixed with the Finn-Ugrian branch of the Ural-Altian family, descendants of the Huns. Some say that the Magyars whom the Latin writers call the Hungari, poured in at the end of the ninth century. The Magyar historians, anxious as they are to trace the descent of their countrymen, are still compelled to acknowledge that the connection between them is so faint as to admit of no proof or support other than conjecture.

freedom as a possession of the whole Slovak race. This desire found united expression in the formation in May, 1909, of the Slovak League, whose purpose was to promote the cause of liberty for the Slovaks everywhere.

SLOVAK IMMIGRATION TO AMERICA

The American immigration figures indicate the first important Slovak influx in 1873, when 1,300 Slovaks arrived in this country. The movement seems to have begun in the northeastern part of Slovak districts, in Zemplen, Saros, Szpes, and Nug. The largest number in any one year was 52,368 in 1905. Cleveland was a destination for some from 1880, but up to 1886 most of their number settled in the hard coal region of Pennsylvania, in the districts around Wilkes-Barre, Scranton, and Olyphant. Now they are scattered very widely through the whole United States, but according to statistics, they are massed in Pennsylvania, with Ohio or Illinois probably second in number, and New York, New Jersey, and Connecticut following.⁴

The conditions under which the Slovak lived at home furnish the chief explanation of their settlement in America in large numbers and also give assurance that they are a large and permanent American acquisition. A Slovak once settled in this country, ninety-nine cases out of a hundred, is here to stay.

In every community in which they have settled in considerable numbers, they had started their church congregation and founded Church schools where their children are being educated in the English and Slovak languages. In Pennsylvania, there are from 125 to 135 Slovak congregations, some of them very large and of considerable strength.

Today the Slovaks occupy a large space in the business world, and are contributing substantially to the development of our country. In several large cities, especially in New York, Philadelphia, Cleveland, and Chicago, there are wire and tinware factories which have been established with Slovak capital.

The ending of the great war has found a very small exodus owing to the fact that there have been in Chicago more than 500 Slovak men whose families were in the old country, and upon whose remittances their means of livelihood was wholly dependent. The

⁴ *Dictionary of Races and Peoples*, United States Immigration Commission, p. 132.

agonizing situation of these men, so long without news, and with so little reason for hope, has undoubtedly made them subjects for the keenest sympathy and it was this, in fact, that persuaded some of them to return home. How long they will stay depends upon economic and political conditions which it is impossible at this time to forecast.

The distribution of Slovaks in the United States is a subject on which it is not possible to present many definite figures, as the census does not give any statistics at the present time. The only methods of approximation of the local population are through the records of the Slovak churches in the United States, and the various society organizations. It may be through these sources approximated that there are over a million Slovaks in the United States today.

The establishment of a new Slovak church obviously means the presence of a number of Slovaks sufficient in means and interest to buy property and to maintain an institution. Similarly, the formation of a branch, or "lodge," of a fraternal organization indicates the existence of a group able to meet and to pay dues, and desirous of receiving the benefits of organization.

SLOVAKS IN ILLINOIS

The only means by which the distribution of Slovaks in the State of Illinois may be established, is through the families in the parishes and members belonging to different Slovak organizations. According to the officials of these societies, there are over 50,000 Slovaks in the State of Illinois.

Following is a list of towns which contain one or more branches of these societies: Alton, Aurora, Beardstown, Belleville, Belvidere, Berwyn, Bloomington, Blue Island, Cairo, Canton, Centralia, Champaign, Charleston, Chicago, Chicago Heights, Cicero, Clinton, Collinsville, Decatur, Danville, Dekalb, Dixon, Duquoin, East St. Louis, Edwardsville, Elgin, Evanston, Freeport, Galesburg, Harrisburg, Harvey, Herrin, Jacksonville, Kankakee, La Grange, La Salle, Lincoln, Litchfield, Macomb, Madison, Marion, Mattoon, Maywood, Moline, Monmouth, Mount Carmel, Mount Vernon, Murphysboro, Oak Park, Pana, Paris, Pekin, Peru, Pontiac, Quincy, Rockford, Rock Island, Springfield, Staunton, Sterling, Streator, Taylorville and Urbana.

Streator was the early destination of the Slovaks in the State of Illinois. According to historical evidence, the first Slovak family known to have settled in that part of the State came in 1883. There is still a considerable number of the early Slovak settlers to be found

in that town. The proof that the Slovaks possess a keen desire to become 100 per cent American, lies in the fact that the Slovaks of Streator have reached the point where they have, to some extent, discontinued the use of the Slovak language outside of their homes. They are so thoroughly Americanized, that they are efficient in carrying on their intercourse in the American language without the least difficulty. This has not, however, caused them to wholly abandon their Slovak tongue. In their parochial schools they continue to teach the Slovak language to their children. This is done for the purpose of preserving the mother tongue.

THE SLOVAKS IN CHICAGO

With the general progress of national life, there has been a continuous development of the Slovak population in Chicago. From the time of the early settlers down to the present day it has been found that the Slovaks possess qualities of character which fit them to become good, substantial citizens. They are conservative in all things, and always willing to accept with true enthusiasm, these fundamentals which tend to up-hold the true principles of the country.

Chicago became the destination for the Slovaks as early as 1883, when a small group of Slovak immigrants arrived and settled on the West Side. Later another group arrived and settled on the North Side. There being no official record kept of the Slovaks settling in Chicago, it is difficult to give fully the names of the early arrivals. Through diligent search, and considerable inquiry among the Slovak people, the names of a few Slovaks, who settled here in the year of 1883, have been found. These being: John Sopeak, Jan Kelegda, Jan Laketek, and Jan Pajkos. These men of whom all are Catholics, are said to be the first important Slovak settlers in Chicago. Further investigation shows that there was found two Slovaks here as early as 1881. One, Arped Szolados, who was "Magyardized" and a Calvinist, though primarily, he was a Catholic, and A. Sloboda, said to be a Slovak nobleman.

While the location of their churches indicate the principal centers of the race in the city, many Slovak families are to be found in the out-lying districts. The largest community will be found in the southwest part of the city, of which St. Michael's parish is the principle center. This parish is one of the oldest Slovak organizations in the city. It will be interesting to know that nearly one-half of the present congregation are Slovaks who have been in Chicago for the last twenty or thirty years. Martin Cerven Vjater, has the

distinction of being the first member of that parish. He has been in that district thirty-five years, long before St. Michael's parish was organized.

The original determination of this particular location was due to its accessibility to manufacturing and packing plants offering employment to the Slovaks. It is now a district of home owners, of comfortable single or two-family houses, neat yards and well tilled gardens. Its orderly growth and steady development has been advanced since 1915 by a pastor who is a true shepherd to his flock, the Rev. Gregor Vaniseak.

ST. MICHAEL ARCHANGEL SLOVAK CHURCH

The parish of St. Michael Archangel⁵ was founded by the Slovak Catholic Society in 1898 with the sanction of Most Rev. Archbishop James Edward Quigley and the aid of the First Catholic Slovak Union. The first services for this new parish were rendered by Rev. Benjamin Rajcana, who attended this mission from his parish in Whiting, Indiana. He was succeeded in December, 1898, by Rev. Anthony Brnkala. Rev. Emanuel Zedenek took charge of the growing mission on April 1, 1900.

In the same year a permanent pastor in the person of Rev. S. Pavalik was appointed. The burden of conducting this mission was entrusted to the Benedictines in January, 1905, and a member of this order, Rev. Bartholome Kvitek, was selected to take charge of and organize the parish on a solid foundation.

For the nine years of his rectorship Father Kvitek was very active in gathering together the scattered members of his flock and devoted the energy of the best years of his life to his parish, the largest and most flourishing Slovak Parish in the United States. His zeal was amply rewarded and he was given the pleasure to see the fruits of his labor in the form of the beautiful church and school on the corner of 48th and Robey Streets.

Rev. George Vaniseak is the present pastor of this magnificent parish, and is successful in the highest degree in his appointed work among the Slovaks. Through his executive talent, he is able to carry on the various needs of his parish. He has suggested and supervised the erection of a new school building that has been completed recently. It is built according to the most improved models and possesses features which make it a genuine community center.

⁵ For cut of St. Michaels and the Pastor and assistant see *Archdiocese of Chicago*, p. 372.

There are numerous societies and branches of the various organizations represented in St. Michael's parish. The First Catholic Slovak Union has ten branches in the parish. The Catholic Sokols has five. The Roman and Greek Catholic Society has two branches. The First National Catholic Slovak Society has two branches; the Holy Name and Apostleship of Prayer, and the Living Rosary all have branches. The parish is largely represented in the Knights of Columbus. The building loan association of the parish, "Dunnaj," is one of the foremost of its kind in the city. The school has thirteen Sisters and 1100 pupils.

By following the developments of this and other parishes, we may give something of the location and circumstance of the Slovaks in Chicago.

THE B. V. M. SLOVAK CHURCH

Up to the year 1903, there being no Roman Catholic Slovak Church in the territory bounded by Madison and Forty-fourth Streets, Lake Michigan on the East and Lyons on the West, the Slovaks in that territory assembled for worship in a hall located on Twenty-second and Troy Streets,—the first Mass being read there in June, 1903, by Rev. Alois Koller.

The territory being too large for a single parish, it was divided into two, Ashland Avenue being the dividing line. Thus two Catholic Slovak churches were organized. The one West of Ashland Avenue was the Assumption of the B. V. M. (Slovak) Church,⁶ which at present is located on the Northwest corner of Marshall Boulevard and Twenty-fourth Street. Rev. Peter Klois was appointed first pastor in the year, 1904. In the year of 1913, Rev. A. Marecek succeeded Rev. Peter Klois, who in the year 1914 commenced the erection of what at present is the rectory and combination building for Church, School and Sister's home.

In March, 1916, Rev. L. Neuwirth succeeded Rev. A. Marecak, and in December, 1919, the Rev. Joseph Randzik succeeded Rev. L. Neuwirth. In April, 1920, the Sisters of St. Francis from Joliet, Illinois, took charge of the school. There are now four Sisters and over 200 children in that school.

⁶ For sketch of Assumption, see *ib.*, p. 603.

HOLY ROSARY SLOVAK CHURCH

The parish of Holy Rosary (Slovak)⁷ was organized in 1907, and the first pastor was Rev. A. J. Novacek. The second Rev. John Novotny. The latter erected the little frame church and rectory. The present pastor is Rev. Emeril Gottschall.

Under the pastorate of Father Gottschall, a mission was held in the year of 1913, by the Rt. Rev. Joseph M. Koudelka, Bishop of Superior, Wisconsin. Following the Mission, ground was bought up on which was erected the convent for the Sisters. On the 26th of July, 1914, the foundation was laid for the Holy Rosary school. Rt. Rev. Paul P. Rohde officiating.

On the 25th of July, 1915, the school was blessed by Bishop Rohde. In the same year, the services of the Sisters of SS. Cyril and Methodius were secured for the school. On the first of September, 1915, the school was opened with 150 pupils. On the 18th day of November, 1917, the canonic visitation and confirmation was administered by His Grace the Most Rev. Archbishop George William Mundelein.

The Church is located at 10806 Perry Avenue and the school has four sisters and close to 200 pupils. There are in the parish several branches of the First Catholic Slovak Union, the National Catholic Society, and many other Catholic organizations.

ST. JOHN THE BAPTIST SLOVAK CHURCH

The parish of St. John the Baptist (Slovak)⁸ was established in 1909 by the Most Rev. James Edward Quigley. The first pastor was Rev. John Novotny, who remained until the year 1910.

After the departure of Father Novotny the parish was administered in turn by the following priests: Rev. Aloysius Keelik, O. S. B.; Rev. Vincent Cigler, O. S. B.; Rev. Edward Soldek, O. S. B.; Rev. Paul Sisko, for a short period. Then Rev. Stephen Szecsi took charge of the parish and remained from September, 1910, to September, 1913. Father Szecsi was followed by Rev. Paul Hermann, who remained until June, 1915, when the Rev. John Olsavsky was made pastor until the Rev. Andrew Marecak was appointed by Archbishop Mundelein. Father Marecak, who is deservedly popular with his parishioners, is doing work of great value, and the results are most gratifying. This Church is located on the South Side at 9129 Burley

⁷ For sketch of Holy Rosary, *ib.*, p. 634; for cuts, *ib.*, p. 404.

⁸ For Sketch, *ib.*, p. 643.

Avenue. Branches of one or more of the Slovak Catholic societies have been organized in the parish.

SS. CYRIL AND METHODIUS SLOVAK CHURCH

The SS. Cyril and Methodius parish⁹ was organized January 3, 1914, with 128 families.

The first pastor, Rev. V. Blahunka was appointed for the congregation on March 2, 1915. Immediately preparations were made for the building of a church at the Northwest corner of North Kildare Avenue and West Walton Street. On July 13, 1915, the cornerstone was laid by the Right Reverend Bishop Alexander J. McGavick. Mass was celebrated in the new church on the 19th of December following.

The parish has ten auxiliary societies and the growth and development in the last few years is marvelous. There is a school with four Sisters and over 200 pupils.

THE SACRED HEART SLOVAK CHURCH

The Sacred Heart of Jesus Slovak Church¹⁰ was erected in 1916. It is located at the corner of Huron Street and Oakley Boulevard. It is a magnificent edifice and of beautiful architecture. It has a school and a gymnasium in the same building. A capable dramatic club has been organized in the congregation. The Rev. M. Bajor is the pastor and has been in charge of that parish for a number of years. The school has six Sisters and 300 pupils.

ST. JOSEPH'S SLOVAK CHURCH

St. Joseph's Church (Slovak) is located at 730 West 17th Place. It is a combination building of church and school. The congregation is very large and the parish covers a large territory. This parish has a number of entertaining and instructive enterprises. It has many societies and branches of many church organizations. In the school there are five Sisters and 250 pupils. Rev. J. Oslavsky is the pastor and has met with gratifying success.¹¹

⁹ For sketch, *ib.*, 657; cuts p. 492.

¹⁰ Materials were not received in time for publication in *Archdiocese of Chicago*.

¹¹ For cuts see *Archdiocese of Chicago*, p. 504.

SLOVAK SOCIETIES IN THE UNITED STATES

The Slovak population of the United States has increased in the same proportion as Slovak population of Chicago. About the year 1890 sufficient interest was manifested to establish a society called "The National Slovak Society of the United States of America."¹² (*Narodny Slovensky Spolek v Spojenych Statoch v Americkych*). It has 42,259 members and 7,500 junior members. Its assets total \$1,870,869.56. Albert Maetej, Braddock, Pa., is the president. "*Narodny Noviny*" (National News), a weekly newspaper is the official organ of the society.

FIRST CATHOLIC SLOVAK UNION

On September 4th, 1890, was organized one of the largest and most progressive Slovak societies in the United States. It was founded by the Rev. Stephen Furdek, in Cleveland, Ohio. This society was called "The First Catholic Slovak Union,"¹³ (*Prva Katholicka Slovenska Jednota*). The membership of this society is limited to Roman Catholics or Greek Catholics in good standing only. Its headquarters are in Cleveland, Ohio, where the secretary has a suite of offices in the Guardian Building. Following is an extract from the the Constitution of the First Catholic Slovak Union: "Every member of this Union shall become a citizen of the United States within six years after his arrival in this country, and as a true son of the Slovak nation he shall cultivate the Slovak language and nationality inherited from his forefathers, preserve it for coming generations, and become worthy of his ancestors." This organization also aims to promote the welfare of the Slovak race and to encourage the study of Slovak history. The First Catholic Slovak Union also maintains an Institution which cares for the aged, the poor, and the disabled children of Slovak parentage throughout the United States.

This institution is located in Middletown, Pa., and is doing excellent work. The First Catholic Slovak Union has a membership of 100,000 and 25,000 junior members. It has paid out in benefits over \$6,000,000 and has assets of \$2,000,000. The junior society has assets of \$75,350.25. The president is A. J. Pirhalla, Duquesne, Pa., and Michael Senko is the secretary with offices at Cleveland, Ohio.

The Society has an official publication called the "*Jednota*" (Union). This paper was started by the Rev. Stephen Furdek, and

¹² Hamilton, *Statistics Fraternal Societies*, (1921), p. 114-115.

¹³ *Ib.*, pp. 57-58.

was edited in Cleveland continuously from 1890 to 1900, when it was transferred to Middletown, Pa., where it is now published. It is a weekly newspaper and is taken by all the members of the society.

THE CATHOLIC SLOVAK LADIES' UNION

In January, 1892, was organized a society for the Slovak women, "The Catholic Slovak Ladies' Union" (*Katolícka Slovenska Zenska Jednota*). The by-laws are the same as that of the brother organization, and the assets are \$500,000.00 of which \$250,000 has been invested in Liberty Bonds. It has a membership of 26,250 and is represented in twenty-seven states and in Canada.

Its headquarters are in Cleveland where Mrs. Anna E. Ondrej is the national president and Mrs. Maria Grega, secretary. "*Zenska Jednota* (Ladies Union), is the official organ, and is published at 5103 Superior Avenue, Cleveland, Ohio, by the chaplain, Rev. John M. Liscinsky.

The branches of the First Catholic Slovak Union are distributed as follows: Pennsylvania, 310; Ohio, 75; Illinois, 65; New York, 40; New Jersey, 35; Connecticut, 25; Wisconsin, 18; Michigan, 16; West Virginia, 12; Indiana, 10; Minnesota, 9; Missouri, 9; Colorado, 9; Maryland, 6; Washington, 5; Maine, 5; Montana, 4; Massachusetts, 4; Kansas, 4; Iowa, 3; Arkansas, 3; Wyoming, 3; Louisiana, 2; Georgia, 2; Oklahoma, 2; New Mexico, 2; Virginia, 2; Alabama, 2; California, 2; Canada, 10.¹⁴

THE SLOVAK SOKOLS (FALCONS)

There is a demand for physical culture training among the Slovak young men in the United States which is supplied by "The Roman and Greek Catholic Gymnastic Slovak Sokol Union" (*Rimsko a Gr. Katolícka Telocvična Slovenska Jednota Sokol*). This organization is the largest of its kind in the country, and its membership is limited to Catholics. It was organized in 1905 in Passaic, New Jersey, has a membership of 20,000 with assets of \$125,000 and owns a printing establishment valued at \$15,000. It has two publications, "*Katolícky Sokol*" (Catholic Falcon) weekly, and "*Priatel Dietok*" (Juvenile Periodical) monthly. The Slovak Gymnastic Union Sokol (*Telocvična Slovenska Jednota Sokol*), is a similar organization with 11,000 members. Its headquarters are in Perth Amboy, New Jersey, where is was organized July 4th, 1896. "*Slovensky Sokol*" (Slovak Falcon),

¹⁴ *Ib.*, p. 57.

is a semi-monthly publication and keeps the members in touch with the organization.

Both of these organizations are largely represented in Chicago by many branches and thousands of members. The principles and purposes of these organizations are about the same. The meetings of the various branches are held in the parochial school buildings or halls rented for the purpose.

THE GREEK CATHOLICS

While on the subject of Church history of the Slovaks, attention should be called to the existence of a Greek Catholic Slovak Church. To the Americans this church is very little known and much less understood by them. The Greek Catholic Church is a result of the efforts of the Roman Catholic Church to induce the Greek Orthodox Russians to complete unity in the fifteenth and sixteenth centuries. A certain degree of success was attained among the Little Russians (Ukrainians), who consented to acknowledge the supreme headship of the Pope and to accept the "Filioque" clause in the creed with the permission to retain various practices of the Eastern church. The Little Russians or Greek Catholics live directly across the border adjoining the western part of Slovakia. Here they met and mingled, and soon there became a mingling of religious faiths. Consequently, a considerable number of Little Russians became Greek Catholic Slovaks.¹⁵

There are a few Protestants among the Slovaks also. The number of these two denominations is so small and the part that they play is so insignificant that it is as yet impossible to give any information regarding them, as far as Chicago is concerned.

SLOVAK POPULATION IN CHICAGO

The growth of the Slovak population in Chicago has been increasing along with the development of the different parishes. The size of the parish is figured by the number of families in a parish, then the number of individuals are estimated by figuring six persons to a family. The figures thus procured will make the number of Slovaks in Chicago approximately 28,500 as follows:

St. Michael's Parish	7,000
Assumption of B. V. M. Parish.....	2,000

¹⁵ The Greek Catholic Church is fully treated under many headings in the *Catholic Encyclopedia*. Consult index.

St. John the Baptist Parish.....	1,500
SS. Cyril and Methodius Parish.....	3,000
Sacred Heart Parish.....	3,500
St. Joseph's Parish.....	5,000
Holy Rosary Parish.....	3,000
Other Churches	3,000
No Church Connection.....	500

Total28,500

The location of the above churches will indicate the principal centers of the Slovak race in Chicago.

The Slovaks have come here poor and industrially handicapped. But through the practice of thrift, they have been able to become the owners of homes and to establish themselves in business. The percentage of home owners among the Slovaks is very large. The Slovaks of Chicago, like those of this race elsewhere, are found to be working in many of the large industries near the site of his church. Among the various industries in which the Slovaks are employed are the packing plants, steel and wire mills, rubber plants, and large corporation houses, while the young women are employed in mills, cigar and candy factories. The younger generation of the Slovaks are advancing very rapidly in the business world.

With the acquisition of homes and comfortable living conditions, the Slovaks are now well able to send their children to high schools and colleges, and the number of students is increasing very rapidly. Large numbers have graduated from the various schools.

In Chicago there are a few professional men among the Slovaks, some of them being in St. Michael's parish. Through the encouragement of Rev. Vaniseak there are now two physicians and an attorney in the parish where previously the Slovaks were compelled to engage the Bohemians to conduct their professional business.

When the Slovak decides to make this country his home, he soon applies for his "citizen" papers, thus becoming an American. The Slovak clergy in Chicago are to be given credit for the influence which they exert in behalf of Americanization. They have conducted citizenship classes, helping the men of their parish to obtain citizen papers and become Americans.

The Slovak Catholics took active part in supporting the interests of America and the Allies during the World War. Through the efforts of Father Vaniseak they accomplished splendid results. They have also contributed considerably towards the good work done since the end of the war.

If a Slovak is asked why he came to America he will answer: "To make a better living, to educate my children, to live under a better government."

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Daily

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|--------------------------------------|--------------------------------|
| <i>Dennik Slovak v Amerike</i> | 166 Avenue A, New York |
| <i>Narodny Dennik</i> | 4th and Penn. Ave., Pittsburg |
| <i>New Yorksky Dennik</i> | 502 East 73rd Street, New York |
| <i>Denny Hals</i> | 634-638 Huron Road, Cleveland |

Semi-Weekly

- Slovak v Amerike*.....166 Avenue A, New York

Weekly

<i>Amerikansko-Slovenske Noviny</i>	4th and Penn Ave., Pittsburgh
<i>Jednota</i>	Middletown, Pa.
<i>Bratstvo</i>	9-11 E. North Street, Wilkes-Barre, Pa.
<i>Slovensky Hlasink</i>	1601 Beaver Avenue, N. S., Pittsburg
<i>Rovnost Ludu</i>	1510 W. 18th Street, Chicago
<i>Slovensky Pokrok</i>	309 E. 75th Street, New York
<i>Hals</i>	634-638 Huron Road, Cleveland
<i>Narodene Noviny</i>	514 Fourth Avenue, Pittsburg, Pa.
<i>Katolicky Sokol</i>	263 Monroe Street, Passaic, N. J.
<i>Youngstownske Slovenske Noviny</i> ..	239 E. Front St., Youngstown, O.
<i>Zurnal Spojenych Majnerov</i>	1193 Merchants' Bank, Indianapolis
<i>Katolicky Slovak</i>	Chicago, Ill.
<i>Nove Slovensko</i>	634-638 Huron Road, Cleveland
<i>Nove Casy</i>	1702 S. Halsted Street Chicago

Semi-Monthly

<i>Obrana</i>	1276 E. 59th Street, Cleveland
<i>Slovensky Sokol</i>	1424 Vyse Avenue, New York
<i>Zenska Jednota</i>	1276 E. 59th Street, Cleveland
<i>Prehľad</i>	Middletown, Pa.

Monthly

<i>Svedok</i>	Streator, Ill.
<i>Zivena</i>	2007 S. Ashland Avenue, Chicago
<i>Kruh Mladze N. S. S.</i>	524 Fourth Avenue, Pittsburg
<i>Slovenska Mladez</i>	Box 1704, Pittsburg
<i>Ave Maria</i>	Box 2301, Bridgeport, Conn.
<i>Priatel Deitok</i>	115 Hill Street, Boonton, N. J.
<i>Prehľad</i>	Mt. Pleasant, Pa.
<i>Udalosti Sveta</i>	Hazleton, Pa.
<i>Dobry Pastier</i>	78 Brook Street, Bridgeport, Conn.

STEPHEN J. PALICKAR.

Chicago.

ILLINOIS' FIRST CITIZEN—PIERRE GIBAULT

(*Sixth Paper*)

(Continued from July, 1919)

In the several papers heretofore published in the ILLINOIS CATHOLIC HISTORICAL REVIEW dealing with the life and labors of Rev. Pierre Gibault the "Patriot Priest" of the Illinois country, many letters have been reproduced or quoted from, most of which were found outside of the Archives of Quebec.¹

Some years ago (1909) Abbe Lionel St. George Lindsay, for long years Archivist of the Archdiocese of Quebec, gathered together a number of letters and documents deposited in the Archdiocesan Archives at Quebec, which were published in the records of the American Catholic Historical Society of Philadelphia.²

These letters and documents are necessary to a full exposition of Father Gibault's life and works, and we are accordingly reproducing them with notes explanatory of references found therein.

These letters begin with the first communication from Father Gibault to his Bishop after his appointment to the Illinois country, and before he reached the heart of his extensive charge, but while he was on the way, sojourning a few days at Michilimackinac, now Mackinaw:

THE ABBE GIBAULT TO BISHOP JEAN-OLIVIER BRIAND, OF QUEBEC, CANADA

My Lord:

At the moment that I am about to leave this post, I have the honor to assure you of my respect and to account to you as well as I can in my present disturbed state of mind for what I have done whilst here. Thus far our trip has been a most uncomfortable one owing to the great quantity of rain which we had all the way from Montreal to Michilimackinac; we had twenty-two days of downpour, to say nothing of the wind. The consoling part of it is, though that we wanted for nothing, that is to say, we had provisions enough to last us with-

¹ If the reader has followed these articles, he will observe that many of the letters here reproduced are answers to letters written by Father Gibault from Illinois or written of him.

² *Records of the American Historical Society*, Vol. 20, p. 406 et seq.

out stint, whereas those in the canoes before and behind us had to fast, or else eat *tripe de roche*. Upon my arrival at this post, after dining with the commandant, I went to the confessional and did not come out of it until after ten o'clock, and yet that is the only day I left it even as early as that. I also had to confer baptism, but there was only one marriage ceremony. I have had both trouble and disappointment during my short stay, and still I had some consolation also. My regret is that I am unable to remain long enough to gratify a vast number of *voyageurs* who, they tell me, wanted to make their confession, some of them not having been to the sacrament for three, some not for ten years. They tried in every possible way to keep me, offering to give me provisions to last my men as far as the Illinois, and to accompany me with two canoes. But as I had no orders from you, my lord, except for the Illinois, I fear that something might go wrong there through my fault. With us tomorrow will start four canoes (full of *voyageurs*) who are going a hundred leagues from here, and who stayed over eight (days) expressly for the purpose of making their confessions. In a word, God is not yet utterly abandoned in these places; He needs only resolute laborers willing to endure hunger and thirst and to keep a continual lent. As I have never left Mr. Despains until the present time, and as he would be greatly disappointed not to arrive with me at the Illinois, I could not stay here longer than a week. I hope, my lord, to be well received in the Illinois according to what I hear: The Spaniards have driven the reverend Father Meurin out of their village. The English commandant gave him a kind reception, otherwise in less than twenty-four hours they would have thrown him into the water. As for me, I am delighted that he will be on my side (of the river).³ Whilst in this post I have had a visit from Father Du Jaunis⁴ Indians; they still regret him as they did at first. Some of them were able to make their confession, owing to the fact that they speak French. Others would have gone to confession, but we could not understand each other. I wish with all my heart to reach my destination that I may fulfil the designs of God and those of your lordship, and I remain with all respect and submission,

Your humble and obedient servant,

GIBAULT, Priest.

(Signed)

At Michillimackina (Michilimackinac).

July 28, 1768.

EXTRACT FROM THE REGISTER OF THE DELIBERATIONS OF THE SUPERIORS
AND OTHER OFFICERS OF THE QUEBEC SEMINARY,
OCTOBER 13, 1768

It is only just that this mission (Louisiana) the establishment of which has cost the Seminary of Quebec more than 30,000 dollars, should now furnish its own

³ The Abbe here notes that though the original letter uses the expression "on l'envoyait a la mer" which is usually intended to indicate the sea, yet the Canadians used the same term in reference to the St. Lawrence River.

⁴ Pierre-Luc Jaunay or Dujaunay, S. J., came to Canada, August 20th, 1737. In 1738 he was missionary at the River St. Joseph, (Indiana) and in 1754 at Detroit, and afterwards at Michillimackinac. He returned to Montreal where he died February 17, 1781—*Abbe Lindsay*.

missionary priests by contributing towards their maintenance whilst at the seminary, and that it share the cost of the education of Mr. Gibault, a priest who has been sent there and whose expenses were borne by the seminary during all his studies.

In a letter from Mgr. Briand in response to a petition, dated April 22, 1769, from the Commandant of Post Vincennes, in which he asks the Monseigneur for a priest, the latter says that he cannot send one for four years, but that he has asked Mr. Gibault to make a missionary visit to the post.

FROM GIBAUT TO BISHOP BRIAND

My Lord:

I wish I could give your lordship a complete detailed account of the conditions of every post in this country, of its claim and necessities, but I am not yet well enough acquainted with them myself. Ever since my arrival I have been ill of fever and ague (*des fievres tremblantes*) which are the ordinary tribute one pays in this country before becoming acclimated. I shall, however, tell you what I know. I have been received better than I could have expected, causing me to regret my inability to be in more than one place, for everywhere they desired to have me resident among them. I found myself compelled for several reasons to choose Kaskaskias for my residence because it was the people thereof who addressed a petition to your lordship to which you replied by a letter to Father le Meurin in which you promised them they should have a priest.⁵ They it was who engaged to defray the expenses of my journey, and it also has the largest population. . . . Moreover, the English governor, whom I have every reason to praise, made me understand very clearly that he wished me to remain at Kaskaskias.⁶ My own choice would have been to stay at the Tamaros⁷ where the property is that belongs to the gentlemen of the Seminary. I have not yet been able to make arrangements about it because the winter did not permit me, sick as I was with fever, to make so long a journey. I have, however, always attended St. Genevieve, which is two leagues from my parish, on the other side of the Mississippi, and which, consequently, belongs to the Spaniards. I easily secured the permission to do so from the English governor; and the Spanish commandant, being very devout, would wish me to have it forever, etc. Father Meurin has no permission to go there. The comprehensive title of vicar general made them banish him from St. Genevieve where he would have stayed as a simple

⁵ I have not seen this letter. Father Meurin repeatedly asked the Bishop for more priests, saying in his letter of May 9th, 1768, "four priests are necessary."

⁶ It is to be noted that Father Meurin wanted Father Gibault to go to Kaskaskia too. In the letter alluded to in note four he says "if you can give only one (priest) he should be appointed to Kaskaskia." See ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. 3, p. 379.

⁷ Cahokia. "The gentlemen of the seminary" had reference to the fathers of the foreign missions who came from the Seminary of Quebec as did Father Gibault, and who had charge of the church at Cahokia from 1700 on to 1763.

missionary; but a Jesuit with so much power in Spain became an object of suspicion. I do not cross over to the other side except for marriages and baptisms and to attend the sick.

I have public prayers every evening towards sundown, catechism four times a week, three times for the whites, and once for the blacks or slaves. As often as possible I preach on such matters as I think most useful for the instruction of my hearers. In a word, I employ my talents for the glory of God, for my own sanctification and for that of my neighbor as much, it seems to me, as I ought to do. I trust that our Lord will consider more what I wish to do and the intention with which I do it, than what I accomplish. As for the needs and exigencies of the different posts in this country, I am nearly certain that if your lordship could see them for himself you would not hesitate one moment to provide for them. Two more missionaries are still needed, one for the Tamaoris⁸ twenty leagues from here; the other for Post Vincennes, eighty leagues from here. Disorders are many there. . . . This portion of your flock is terribly exposed to wolves, especially at Post Vincennes where there is a considerable number of people who are much better able to support a priest than at the place where I am. And yet I find myself very happily fixed as to temporal affairs. I shall let you know when I know it myself the amount of the revenue of my parish (cure), the condition and approximately the fixed income and the amount of perquisites of the church. This opportunity (to send a letter to you) is furnished me by a courier from Detroit of whose departure I knew nothing until this evening.

I am etc. etc.,

GIBAULT, Priest.

Kaskakias, February 15, 1769.

The following is an extract from a letter dated June 14, 1769, written by Father Meurin to the Right Reverend Bishop of Quebec, which relates to Mr. Gibault:

Mr. Gibault is full of zeal and he will not hold out long if he be left here alone, to go so often on wearisome journeys through woods and over mountains, so exposed to all sorts of weather and to injury by rivers and torrents, unless it please God to renew old time miracles. . . . Mr. Gibault since his arrival in this country has been almost continually sick of fever, at first severe and dangerous, afterwards slight and low, against which his courage has always sustained him in a condition to perform his principal functions in the parish of the Immaculate Conception of the Kas, wherein he has seen fit to establish himself and whence he goes from time to time to St. Genevieve, a Spanish colony from which I was banished because I am a Jesuit. He has had the happiness to get nearly all in these two parishes to make their Easter duty, some of whom had neglected it for many years.

. . . . I think that fear of a lawsuit (with the English authorities in regard to the house, land, etc., of the mission of the Tamarois which the English wish to appropriate) is in part the reason why Mr. Gibault preferred to stay at Kas (Kaskakias) rather than at Kaos (Kahokia).

⁸ The Tamaroa Indians near Cahokia.

When Mr. Gibault's health is restored and he has regained his strength I doubt if he will go (to Post Vincennes). For two years the roads have been infested by the Cherokees and the Chicasaws, and the inhabitants of Kas say boldly that Mr. Gibault cost them too much to risk him in the service of others.⁹

FROM GIBAUT TO BISHOP BRIAND

My Lord:

. There are only seven or eight persons in my village who did not receive their Paschal Communion, something that, according to the oldest inhabitant has never been known before. My tithes amount to from two to three hundred bushels of wheat and four or five hundred bushels of maize or Indian corn, and perquisites. Father Meurin is well and as energetic in going about from village to village as if he were still young. We do not often see each other although we are only four leagues apart,¹⁰ but we are as often away from home as at home. And yet we accomplish little in comparison with what ought to be done. I have not been to Post Vincennes, because during the winter I had the fever common to this country, and since the opening of the spring, as the Indians had taken and killed several persons on the route, which is eighty leagues long, my parishioners have been unwilling to let me go. If your lordship wish to save your priests and to provide for the salvation of your people, the way to do so would be to send two more (priests) to this section,—one to Post Vincennes where there are a number of people, and where he would be able to look after many other posts; and the other to the Tamarois. It is not that I am afraid to sacrifice myself, for I heard it said to your lordship that a priest has lived long enough if he has been in the priesthood ten years, but I speak to you for the glory of God and for the salvation of this portion of your flock. We looked for help from Spain, but Louisiana has risen in revolt and has driven the Spanish from New Orleans and from all the western borders of the Mississippi. I stand very well with the English. I have *carte blanche* to go wherever I wish. Our Commandant has offered me the services of himself and his troops should I have need of them for the support of our religion. As the regiment is Irish and many of its members Catholics, he asked me to treat those who are devout as I would my parishioners.¹¹ I try to carry out your lordship's instructions about intimacy. I have taken meals only twice at his house since I came here; and once I did it by accident.¹² I venture to represent to your lordship that a permission to say Mass twice in cases of necessity is very essential for me.

GIBAUT, Priest.

Kaskakias, June 15, 1769.

⁹ As to the danger from Indians see Gibault's letters immediately following.

¹⁰ Father Meurin was then at Prairie du Rocher.

¹¹ The Royal Irish Regiment was stationed at Fort Chatres at that time.

¹² He was instructed to avoid the show of too great intimacy with any one, and had the matter in mind. It will be seen enemies later accused him in this connection, insinuating that he drank with the Spanish Governor, which insuations he clearly disproved.

FROM BISHOP BRIAND TO THE ABBE GIBAULT

(Extract from a letter dated August 13, 1769)

. Do not neglect the affairs of the Tamaoris. They are intimately connected with the good of religion and especially as regards the future; besides, you know that there is question of your word to the gentlemen of the seminary, or rather to the Church itself, since this business concerns it more than it does them. That place may eventually be the centre of religion and the residence of a vicar general for all that part of the country.¹⁸

It is necessary that you should go to Post Vincennes for a month or longer if it be possible, and you could take Father Meurin with you, and give him a small mission there were it for no other duties than to say Mass, teach catechism and to preach occasionally.

THE ABBE GIBAULT TO BISHOP BRIAND

(Extracts)

My Lord:

I am writing you from Post Vincennes where I have been for three weeks. I am so occupied that I do not know if I can collect my thoughts sufficiently to tell you, after I have offered my humble regards, all the things that at different times I had intended to write you as I discovered the most pressing needs. After three weeks of a severe and terrible illness, happily for me a skilful surgeon recognized the nature of my malady, which I did not know myself, and found a remedy for it. Since, therefore, the twenty-eighth of October, when the fever entirely left me, I have made such good use of my restored health in laboring for the salvation of my brethren that I have slept in my bed only four nights. Saint Genevieve, Saint Louis, in the Spanish portion, where the governor is delighted to have me go to keep souls in peace, the Kaskaskias, the Cahos, and presently Post Vincennes where I found religion nearly extinguished, have afforded me ample opportunity to exercise the zeal that you recommended me to have for my dear brethren. I consider myself nearly alone, for the reverend Father Meurin has been unable to leave his house since last autumn, partly because of his age which has broken him down, partly because of several dangerous falls that he had on bad roads to which the weight of his body and the weakness of his limbs made him liable. During the nearly twenty years that it (Post Vincennes) has been deprived of priests everything has deteriorated, libertinage and irreligion have been introduced; nevertheless when I arrived everybody came in a crowd to meet me at the banks of the river Ouabache. Some threw themselves upon their knees and were quite unable to speak; others spoke only by their sobs; some cried out, Father, Save us, we are nearly in hell; others said:

¹⁸ The prophecy of Bishop Briand was fulfilled in a sense. St. Louis in the immediate neighborhood became the center of religion, and mainly because the French felt freer under Spanish than English domination, and abandoning the east side of the river in large numbers went to the west side. LaCledé, the founder of St. Louis, no doubt intended to establish himself in Illinois. He landed from the Mississippi in Illinois and quartered his followers at first in Fort Chartres.

God has not utterly abandoned us, for it is He who has sent you to us to make us do penance for our sins; and others again exclaimed: Ah, Sir, why did you not come a month ago, then my poor wife, my dear father, my loved mother, my poor child would not have died without the sacraments. . . . What a happiness it is for me to try to make reparation for time too badly employed in my youth by the occasion that God now gives me to employ it well. The only thing that troubles me is that I cannot travel especially in this direction without being liable at any moment to have my scalp taken by the Indians. Twenty-two men have been killed or made captives (which is worse, for they are burnt alive) since I came to the Illinois, and on the road over which I traveled, but at different times. I also left against the wish of all my parishioners, who several times assembled to oppose my departure. However, by way of prudence I brought ten men with me and I shall have twenty on the return journey. I have rebuilt the church at this post. It will be of wood but well built and very strong; there are a goodly sized presbytery, a fine orchard, a garden and a good farm (*terre*) for the benefit of the pastor who would live elegantly. There are only eighty inhabitants who farm, but there are many people of all trades, numbers of young men who are daily establishing themselves here; in all there are about seven or eight hundred persons who are desirous of having a priest. This post would be very quickly settled if they had a missionary. . . . God has touched and enlightened an English family here at the post all of whose members were Presbyterians; they are well educated, knowing how to read and write. I questioned and interrogated them a great deal; I am still proving them; they complain and weep each time that I put them off; they made their confession. I made them without any difficulty resolve to make a public abjuration of the errors of their sect; yet I did not think it well for them to do it as I feared it might be injurious to religion. I do not know if I have done well or ill. . . .

(The Abbe then gives several reasons that decided him to stay at Kaskaskias rather than at Cahos.)

That they have been stirring and enterprising and that they love, fear and respect. . . . Moreover, what could I do at Kahokias? I have already told you the village is a small one, remote from all others; the mission there which was once so flourishing is nothing now (here follows a description of the ruins) I beg you to consider that in the beginning of this mission there were three priests at Cahos occupied in temporal and spiritual affairs, there was one at Fort de Chartres, seven Jesuits at Kaskakias who attended the neighboring villages, one at Post Vincennes, Michillimagina, one at Saint Joseph; yet they complained of not being enough for all; and now I am only one, for Father Meurin can no longer travel and the population has increased considerably.

As regards my mother and sister, I can tell you that six days before I left Montreal I did not know that they wished to come with me. On the contrary, my mother told me when I was at her house that her age and still more her will prevented her from wishing to leave her country, but I could not send away my dear mother who came to me at Montreal saying that she would go to the ends of the earth (with me) rather than be left in her old age at the mercy of any and everybody¹⁴ As for the commandants of these places, I have nothing

¹⁴One can hardly comprehend the severity of the good Bishop who reprimanded

but praise for them, thy have done everything in their power for me personally and for the Church and religion.

I must tell you that whenever I start upon a journey I always go armed with a gun and two pistols, so as to prevent the Indians from attacking me when they see me so well armed,—for they fear nothing more than to lose one of their number,—and even for the purpose of defending myself if I should be attacked.

(This letter bears no date, but as Bishop Briand answered it in a letter dated August 16, 1770, it was probably written in the spring of 1770.)

FROM THE SAME TO THE SAME

(Extracts)

My Lord:

Although I wrote to you from Post Vincennes not long ago, I venture again to offer my respects. . . . Nothing new has occurred since then. I came back from Post Vincennes after a two months' stay there, accompanied by twenty picked men. We were followed (*cottoye*) by several bands of Indians during the entire journey of between eighty and a hundred leagues, but we put up such a good front and took so many precautions that in spite of having to cross rivers and pass through woods they never dared to attack us. I am no longer safe in going from one village to another, for since the thirtieth of March there have been fourteen men (killed) in our villages. The Spanish have seized upon the other side of the Mississippi. They treated the inhabitants of the city of New Orleans very harshly but were very lenient towards the villages of the Illinois. What causes me much anxiety is that they have appeared here in small numbers, and that they have brought no priests with them. I asked if there had been any change made in the dependence of New Orleans and the other territories; the Spanish commandant, a very pious man, told me no, that the Capuchins would continue in charge of New Orleans. He strongly urges me to continue to give the necessary spiritual attendance to the villages of Saint Genevieve and St. Louis. The English commandant appeared to be satisfied that I should do so because as the villages are only separated by the Mississippi river it seems essential that peace be maintained, and the English commandant is strongly disposed to think that nothing is so well calculated to maintain it as religion. . . . I would again ask your lordship to let me know what you have decided about the post at Michillimakinac as regards the church which is about to fall to pieces. If you intend to send a missionary there (which I believe is not the case) would that it could be soon, for otherwise everything will be lost. If you do not intend to send one, is it your wish to divide the few ornaments that remain and the (sacred) vessels among our churches, which are very poor, under condition, however, that they shall be returned in case of re-establishment. In

manded Father Gibault for permitting his mother to come with him, but all sympathized with him as did Father Meurin who wrote the Bishop that his mother was a help and a consolation to Father Gibault. See Father Meurin's letter following.

making a missionary tour, according to your orders, to Peoria, St. Joseph, Michillimackinac, Miami, Ouiatamons and Post Vincennes. I could take what is best for the churches that we tend. At least (in this way) what has been used in the divine service will still be devoted to the same object and will not be a total loss. Your orders will determine me to undertake this trip of seven hundred leagues, which it will take me five months to accomplish.

GIBAUT, Priest.

Kaskakias, June 15, 1770.

On August 19, 1770, Bishop Briand sent to Mr. Gibault "our vicar general and missionary in all parts of the Illinois and the adjacent country from the Mississippi to Detroit and Michillimackinac," the Jubilee granted according to custom by our Holy Father Clement XIV upon the occasion of his elevation to the supreme pontificate.

FATHER MEURIN TO BISHOP BRIAND

(Extracts)

. The order that your lordship gives me in regard to Mr. Gibault is very agreeable to me. He is yet young, it is true, but he does not forget the fair promises he made to you and he does honor to them. Each day he shows himself more and more worthy of your choice, your favor and confidence. I would consider myself fortunate if at his age I had had his virtues and merits. His mother, far from being an obstacle to his zeal, is very useful to him by relieving him from temporal cares and thus making it possible for him to devote himself entirely to spiritual affairs;¹⁵ for we do not find here as in France trustworthy and reliable servants,—indeed we find none at all. We are obliged to have slaves and to oversee them, which is the greatest hardship.

Last winter Mr. Gibault spent nearly two months at Post Vincennes. The poor people there had not seen a priest for six years, consequently he did a great deal of good.¹⁶ God grant that it last and that your lordship may soon send them a resident missionary, for us is very difficult, nay often impossible, to attend them from here, less on account of the length and difficulties of the journey, than because of the Indians that infest the roads. The zeal of Mr. Gibault is also exercised in the Spanish colony whence he is often sent for; for the Spaniards in taking possession of their new colony brought with them soldiers but no priests. It is said that nowadays they give themselves no more concern about this than other nations would. Many persons left this side only through fear of the loss of religion for themselves and their children. They sacrificed their homes to go and establish new ones with the Spaniards whom they were told were such good Christians (Catholics). They regret now that they did not listen to me on the subject. It was not these, my lord, who refuse to acknowledge your pris-

¹⁵ See note fourteen.

¹⁶ It has been stated that Father Meurin accompanied Father Gibault to Vincennes on this visit, but Mr. Metzger, S. J., has shown this to be an error. See Metzger in the ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. 4, pp. 53-54.

diction, but those who are in command.. It was for the sake of the good christians (Catholics), for there are such still, that in former years I went there as it were incognito, and it is likewise for them alone that Mr. Gibault goes there when he is needed. They cannot be held accountable for the madness of their chiefs. Thus it was that we considered it our duty to interpret the instructions of your lordship to confine ourselves to the English settlement. . . .

MEURIN, S. J.

(Signed)

At Prairie du Rocher, June 11, 1770.

In a postscript Father Meurin adds: The mission house of the Tamarois serves as a fort and barracks for a company of English soldiers.

Bishop Briand's reply, dated April 24, 1771, reads as follows:

Your powers extend over the whole of Louisiana until distinction be drawn by the courts of Madrid and Rome: You may, therefore, attend the villages of St. Louis, etc., provided that the respective governors of the two crowns allow you to do so.

THE ABBE GIBAULT TO BISHOP BRIAND

(Extracts)

From Kaskaskias the Abbe Gibault writes under date of June 20, 1772, urging Bishop Briand to try best to send a priest to these missions. He adds:

I am writing to Mr. Martel, whom Mr. Grave tells me you have planned to send to this country; I shall be delighted; he is young and vigorous, etc. . . . The English have withdrawn from the Illinois; the house and property at the Kahokias belonging to the gentlemen of the Seminary are free; Mr. Martel can take possession upon his arrival. . . .

I have nothing new to tell you except that we are always exposed, and now more than ever, to the danger of being massacred by the Indians of the low countries of the Mississippi, upon which our village borders (a danger) from which the other villages are exempt. More than twenty persons have been slain since my last letter. Three times I have been taken by the savages; each time they let me go but forbade me to tell anybody about it. I obeyed them because if it were known I should never again be allowed to go about, and because, if the Indians were discovered through me, and I were ever recaptured, I should never be set free. I have adopted the plan of carrying no fire arms, for fear of being tempted to use them and thus having myself killed, or of inspiring them with the fear of being killed and that they would anticipate me instead of making me prisoner. . . .

Father Meurin in a letter written at Prairie du Rocher on March 29, 1775, has this to say about the Abbe Gibault:

Since the end of January Mr. Gibault is on an apostolical journey of which he will send you an account from Michillimacknac. He will not be back until All

Saints' day, if he do not take a notion to go to Canada. His parish, my own, and the Kaokias will keep me pretty well occupied during his absence. May God bless his labors and mine.

FATHER GIBAULT TO BISHOP BRIAND

My Lord:

For eight years now I have obeyed your orders, firmly convinced that by so doing I was obeying God Himself; this is the fourth missionary tour that I have made, the shortest of which embraced a distance of five hundred leagues, visiting, exhorting, reforming to the best of my ability the people whom you confided to my care. . . . My health has now become weakened by all these labors; I can no longer do what I have done in the past and what I should still wish to do. I am forty years old, I have never spared myself, I have often been illy fed, and have even at times endured protracted fasts because I could get nothing to eat; I have walked by day and by night, exposed to all sorts of weather and dangers. Greater than all, there has been the mental anxiety;—I was a stranger in a free-thinking country, subjected to all the calumnies that could be invented by impiety and irreligion, seeing all my actions, even those that I thought best, wrongly interpreted and thus maliciously represented to your lordship. . . . All these reasons and many others oblige me, my lord, to beg of you to send me away from the Illinois. . . . Do not suppose, my lord, that it is any motive of self interest that makes me urge this; on the contrary, I should be in despair about it. My sister is well established in the Illinois; I have received a letter, written in May, which tells me that my mother was then ill of a malady thought to be mortal. I am therefore alone now, and all countries are alike to me. But still it is necessary to be useful in some way. In a word, you are my father, my judge, my bishop; I have made known to you in part my reasons; judge and pardon. I assure you that if you command me to remain there, I shall do so, as my first promise was to obey. . . .

P. GIBAULT, Priest.

FROM THE SAME TO THE SAME

My Lord:

I did myself the honor to write you from Michillimacnac, but finding a good though costly opportunity to send you a letter by an extraordinary courier from Detroit, I cannot refrain from offering you my humble respects and repeating what I heretofore wrote you. I shall inform you moreover that having arrived at this latter post in September, I stayed there until the fourth of November, counting on the certainty of the arrival of a boat that was already looked for when I arrived from Montreal. I found at last that they waited in vain, and that I had to get settled for the winter; in this hard alternative I preferred to risk perishing on Lake Huron than to pass the winter at that place. Therefore, in a little canoe made of bark, with one man and a child, on their first voyage, I myself having been across but once, having had no experience with a boat for sixteen years, asleep during the nights and often during the day, and consequently knowing nothing of the dangerous places, which are not uncommon,—in this miserable conveyance, resolved to overcome every obstacle, steering the canoe

myself through ice, in snow, of which there were eight inches in the level country, amidst high winds and tempests, at a season when no one in the memory of man has ever ventured forth, in twenty-two days I reached Detroit. That was ten days ago. The river, since before my arrival, has been covered with ice and can only be crossed as is done in winter from Quebec to Point Levis. I am therefore frozen up here. Perhaps I may get away this winter, perhaps, as the oldest inhabitants tell me, not until March. God be praised. The discomfort that I experienced between Michillimakinac and here has made me so insensible that I only half realize the disappointment of not being able to return to the Illinois. I shall do everything in my power to make myself useful in Detroit and to relieve the two venerable old men who have charge of it.

Besides, my lord, I shall profit of this prolonged stay to make a longer retreat than I could have done anywhere else, as I have no charge.

P. GIBAULT, Priest.

Detroit, December 4, 1775.

In a letter at Prairie du Rocher and dated May 23, 1776, Father Meurin says:

I am also patiently awaiting the coming of Mr. Gibault. He is to arrive today, May 22nd, full of indignation against his parish which he wishes absolutely to leave as soon as he has set his affairs in order.

The father then goes on to speak of certain accusations and criticisms directed against Father Gibault by his parishioners, accusations against which the Abbe will later defend himself.

In a document, dated June 29, 1780, Bishop Briand instructs Mr. Gibault to go to Quebec. This must have been on account of these accusations, or for other difficulties of this kind. There is nothing to show that Mr. Gibault went to Quebec, for we find him at Saint Genevieve in April of 1783. It is probable that he did not receive Bishop Briand's letter. If so, it was owing to the War of Independence.¹⁷

Between the years 1776 and 1783 there are no letters either from Father Gibault or Father Meurin, and consequently no answers from the Bishop of Quebec.

In his *Repertoire du Clerge Canadien* Mgr. Tanguay states that Father Sebastian Meurin died in February, 1776.¹⁸

¹⁷ The British Commander at Mackinac complained bitterly to the Bishop, and demanded that Father Gibault be called to Quebec and disciplined for espousing the American cause.

¹⁸ The date of the death of Father Meurin is shown on his tomb-stone in the Jesuit Cemetery at Florissant, Mo., as February 23rd, 1777, which is undoubtedly correct.

FATHER GIBAUT TO BISHOP BRIAND

I have only one-half hour to write if I am to profit by the opportunity given me by Mr. Ducharme. I cannot in that short time tell your lordship much except that I am ever the same as regards the salvation of the people, only that age and hardships do not allow me to do as I would desire and as heretofore. The reverend Father Bernard,¹⁹ a capuchin, looks after the Kahokias in conjunction with St. Louis where he resides, which relieves me of the most remote village that I had to attend. The Illinois are more unfortunate than they ever were. After having been destroyed and exhausted by the Virginians, left without commandants, without troops and without justice, they govern themselves by whim and caprice, or to put it better, by the will of the strongest. We expect, however, in a short time to have troops with a commandant and regular law. I hope to write as well as I can a detailed account to your lordship of everything that has occurred during the past four or five years, and send it by Mr. Dubuc who will remain some time longer.

P. GIBAUT, Priest.

Saint Genevieve, April 1, 1783.

FROM THE SAME TO THE SAME

My Lord:

When I got your letter I made a thorough examination of my conscience and of my conduct about the points and offences of which they accuse and asperse me; and I am going to make to you a general confession as exactly and sincerely as possible. (In a long letter the Abbe clears himself of all the accusations brought against him. From the letter we learn that after the death of his mother he did not keep house for three or four years, but resided in the neighborhood of the church. Towards the year 1780 he left for "the Prairie du Rocher, St. Philippe and the Kahos for two months and more" and probably went to the other missions where there was no priest. It is not apparent when he left his post at Kaskakias to go to reside at St. Genevieve where we find him in May 1783, nor when he abandoned this latter post to go to Vincennes. At the last named post he accepted hospitality in the house of a Mr. LeGras which was located near to the mission chapel. He then employed a German for a servant).

Of the mission at Post Vincennes Mr. Gibault says:

. I have enough confidence in God to hope to banish in a little while barbarianism from the Post Vincennes whose inhabitants, especially the young people, have had no religious instruction during twenty-two years except during my short missionary visits and those of Mr. Payet.²⁰ They have been raised like

¹⁹ Reverend Bernard de Limpach.

²¹ This structure became famous as the rallying point for the American patriots both at the time when Father Gibault and Dr. Laffont went to Vincennes in July 1778, and administered the oath of allegiance to the residents of Vincennes outside of the church door, and when George Rogers Clark attacked and captured Vincennes in February 1779. On the latter occasion Clark met Governor Hamilton in this little church, and negotiations for the surrender of the fort were there

the savages in the midst of whom they live. I had and still have catechism classes for them twice a day, after Mass and in the evening before sundown. When the lesson is over, I dismiss the girls and teach the boys the responses at Mass and the ceremonies of the Church for feasts and Sundays. I preach on Sundays and holidays as often as possible. In a word, I have been here a year and a half, and when I came I found no person, adult or child, who could serve Mass except one European who was not always able to come; then, no Mass. Two months after my arrival I had several; and now the smallest boy in the village knows not only how to serve Mass but also the ceremonies of festivals and Sundays and the entire catechism, small and large. . . . I should not have been successful in building a church in this post if the inhabitants of the Kahokias had not sent a courier to me with a request from all the parish that I would attend it and offering me great advantages. The inhabitants of Post Vincennes, justly fearful lest I abandon them, unanimously resolved to build a church ninety feet long by forty-two wide, of frame with a stone foundation. A portion of the wood is already hauled (*tire*) and a quantity of stone for the foundation. It will be only seventeen feet high, but the winds in this country are so strong that that is high enough for stability. The house, which at present serves as a church, will do me for a presbytery and I hope to occupy it in a few months. The land attached is extensive, very dry and in the centre of the village. It was I and the trustees who acquired it about sixteen years ago. I beg of you to give your approval to the building of this new church under the title of St. Francis Xavier on the Ouabache (the Wabash)²¹

As to the inhabitants of Post Vincennes, whom it has been said in Canada that I induced to perjure themselves, it may be that in order to get out of the affair with Governor Henry Amilton (Hamilton), they themselves gave the pretext that people so ignorant could not have been gained over except by me, and by this supposition condone their fault in attributing it entirely to me. The truth is that, not having been at Post Vincennes for a long time, and finding a favorable opportunity to go there with Mr. Laffont who had a good escort, I availed myself of it to visit my mission. If I had mixed myself up with an affair of that importance my meddling would have been seen somewhere, some better proof would have been given than this: *they say, they have reeported to us*, and the like. And I have had the good fortune to secure an attestation from Mr. Laffont himself soon after our return to the Illinois about something that was said to me on this subject. I send you the original of this affidavit, written and signed by him, keeping only a copy for myself. You can judge better from writing than from words²² Another affair which claims your attention in order that you may give me a clear and precise opinion, is that the reverend

conducted. It is a matter of some speculation as to just where this church stood, but the best opinion about Vincennes is that it stood in about the middle of the present church yard—not on the exact ground now occupied by the old cathedral.

²² We have before discussed this matter. See ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. 1, p. 241 et seq. The intimation has been made that Father Gibault was inclined to recede from his former stand of earnest allegiance to the American cause. In our discussion of this matter we have set forth all the circumstances, and we think fully justified Father Gibault.

Father Ferdinand Farmer, vicar general of the bishop elected for the united provinces of America, notifies me on the part of that bishop, Mr. Carroll, that I am to publish a jubilee for all the faithful in America, the same having been delayed by the war. I received this document last winter. I have not spoken of it nor shall I speak of it except by your orders. I look upon it as very singular that the address of my letter should be Mr. Gibault, vicar general of the Bishop of Quebec, and that I should receive enclosed a pastoral letter from another bishop. . . . Thus, having no certainty, owing to the distracted state of this part of your diocese of Quebec, I can follow no orders but yours.

A barefooted Carmelite, a German, thirty-four years of age, having his ordination papers, a certificate from the colonel of a regiment, in which he served as chaplain until peace (was declared), letters from the vicar general to take charge of the borders of the Mississippi without mention of a single distinctive name, calling himself the abbe St. Pierre, came here a year ago from Mr. Carroll, bishop-elect of America, from whom his letters emanate. I did not dare say anything to him without your commands and I did not speak to you sooner about it, as I said to myself that he would return to France by New Orleans. However, he is still in Illinois.²³

P. GIBAUT, Priest.

Post Vincennes, June 6, 1786.

MR. LAFFONT'S AFFIDAVIT

To Colonel George Roger Clark.

Sir: I cannot but approve of what Mr. Gibault has said in the contents of the journal. If he have omitted some historical truths which were worthy to be recounted, that which he has said is truth, pure and simple. All that he has asked me to add, and what he will tell you himself in my presence, and that he forgot, is that in civil affairs, with those of the French as with those of the Indians, he did not interfere at all, having no orders to do so. This is true of the one as well as of the other, his only exhortation being to preserve peace and union, and to prevent the shedding of blood. So much for temporal affairs, with which alone I have anything to do. I hope to have from them all possible satisfaction, having comported myself in everything with inviolable integrity. My zeal and sincerity persuade me that you will have the goodness, Sir, to accept the wishes that I have the honor to express for your person and to believe me with respectful attachment, etc., etc.²⁴

LAFFONT.

Kaskakias, August 7, 1778.

²³ This barefooted carmelite was Reverend Paul de St. Pierre who had served as chaplain of Rochambeau's Army in the Revolutionary War, and who after his discharge from the Army sought permission of Bishop Carrol to labor in the western missions. After granting the permission, Bishop Carrol had some misgivings lest he had erred, but Father de St. Pierre proved to be a very excellent priest, and became a warm friend and supporter of Father Gibault. He did not secure the approval of Vicar-General Pierre de la Vallinaire, later sent by Bishop Carrol, but that was the Vicar-General's fault, not his.

²⁴ It should be said that while Dr. Jean Baptiste Laffont was a very worthy man, he can be given no credit for initiating or carrying out the visit to Vin-

My Lord:

. I beg of you to consider that for the past twenty years I have been in charge of these countries, without interruption, without I might say a fixed dwelling place, journeying nearly all the time, in all seasons of the year, constantly exposed to the danger of being massacred by the Indians. My age, fifty-one years, the need I feel to be more recollected after the many distractions necessitated by so many journeys and such long missionary tours, the repugnance that I felt to serve under another bishop either in Spain or in republican America, and a thousand other reasons, all this I say being well considered, I look to your goodness for my recall, which I ask you for most urgently and I believe that I follow in this the will of God which inspires me with it for my salvation as to the spiritual succor of the people of this country, I can assure you that they will lack it less than hitherto, since they have a priest a Kaskakias, another at Kahokias, and it will not be long before they have one at Post Vincennes, if I leave there, it being the favorite post with Congress. Hence, everything conspires to make me hope for my recall²⁵

P. GIBAULT, Priest.

Post Vincennes, May 22, 1788.

It is probable that Mr. Gibault did not return to the diocese of Quebec; for, though we have no other letters of his, we find by a letter from the Abbe Grave, superior of the Quebec seminary, dated May 7, 1792, addressed to Mgr. Hubert, Bishop of Quebec, then on a pastoral visitation, that Mr. Gibault had petitioned the Congress of the United States of America to have restored to him certain property situated in the mission of the Cahokias in the Illinois.²⁶

cennes to secure the allegiance of the people there. It was all Father Gibault's work, both the planning and the execution. See ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. 1, pp. 238-243.

²⁵ It is to be remembered that by this time Father Gibault was condemned by the Canadian Bishop and the British authorities in communication with the Canadian Bishop for espousing the American cause, while on the other hand he had begun to be visited with the disapproval of his French people because of the failure of the American or Virginian Government to function in the French villages. They had staked their all and so had Father Gibault on the new government, and allied themselves with the American cause. In return they had been unable to receive payment for the goods they had supplied and had no effective government. Much of their trouble was charged up to Father Gibault, and complaints and criticisms were carried by his enemies to Bishop Carroll who also turned a cold shoulder to him hence his despairing attitude.

²⁶ There is a good deal of confusion about the grant of land by Congress to Father Gibault. What is certain is that Father Gibault asked to have a little piece of ground near the church in Vincennes, which was chiefly swamp, granted to him for a home. All of the French residents were granted lands as heads of families, but Father Gibault being a bachelor, was not considered the head of a family, and did not come under the terms of the grant. However, the congress

The foregoing comprise the letters found by Abbe Lindsay in the Archives of the Diocese of Quebec and should be read in connection with other letters heretofore published in the ILLINOIS CATHOLIC HISTORICAL REVIEW.

In a succeeding article the references to charges, complaints, criticisms, etc., against Father Gibault will be treated.

JOSEPH J. THOMPSON.

Chicago.

did grant him 160 acres of land near Cahokia, Illinois. There is nothing to indicate that he ever came into possession of this grant. Bishop Carroll objected to his holding the land, but there is nothing to show that it was ever revoked.

BOOK REVIEWS

The Centenary of Catholicity in Kentucky, by Honorable Benjamin J. Webb. Charles A. Rogers, Louisville, publisher.

This engaging work is not a new one by any means. It was first published in 1884, but it is hoped it will not offend if we say that it preceded by a number of years any extensive demand for that kind of literature. As a matter of fact, we are just waking up to the value and virtue of historical works relating to the Church.

The author and publisher of this excellent volume need not feel that their experience in attempting to distribute the work extensively is peculiar. Indeed, their experience differed but little from that of the publishers of the excellent works of the now illustrious historian, John Gilmary Shea. So little appreciated was this monumental work that it now appears on the book lists as "out of print" and apparently no effort is being made for a re-issue.

It is true, however, that some interest is now being manifested in Catholic historical works, and we feel justified in calling attention to meritorious works of this character, regardless of their age, on the ground that with new interest in the subject, such works may come into greater demand.

The Centenary of Catholicity in Kentucky is really meritorious beyond one's expectations of a book of that character. Too often books of this kind are in the nature of an after-thought, hurriedly thrown together for the purpose of marking or memorializing an anniversary observance. This one, on the contrary, is prepared with great care, and represents monumental labors. It is a book of fifty chapters, every one of which is interesting, and traces the Catholic missionary work, settlements and development throughout the State of Kentucky from the very earliest period down to 1884.

Through this record pass majestically such towering figures as Father Stephen Theodore Baden, the Apostle of Kentucky; Right Reverend Benedict Joseph Flaget, the first bishop in mid-America; the Reverend Robert Abell, Right Reverend and Most Reverend Martin J. Spalding and a host of priests and religious that have been shining lights in the Church of the middle West.

No historical library is at all complete without a copy of the *Centenary of Catholicity in Kentucky*.

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EDITORIAL COMMENT

The Broader Field. As stated in the July number of the ILLINOIS CATHOLIC HISTORICAL REVIEW, it has been found advisable to broaden somewhat the scope of our efforts; rather to enlarge our jurisdiction.

As heretofore stated, the *Catholic Historical Review*, published in Washington, D. C., has entered exclusively the field of church history. This takes away from what might be called the secular division of Catholic history an agency of publicity, which it seems to be our duty so far as we can to supply. Accordingly, it should be no surprise to readers to find in this number a quite extensive article on St. Mary's College, Kentucky, as well as a paper treating rather comprehensively of the Slovaks. Indeed, there are a number of papers in preparation for subsequent issues which will deal with historical events of localities other than Illinois. It is impossible, however, to forecast precisely the future development of this work. The editor is of the opinion that it would be of benefit if the

REVIEW were made, in a sense at least, an official organ for the entire United States. It is certain that an extended support would be of material assistance to the REVIEW.

A Memorial to Marquette. Illinois as a state; Chicago as a city; Peoria, city and county; La Salle County with the cities of La Salle, Utica and Ottawa; Joliet, and Will County, all were distinguished by the presence in his life time of Father Marquette. The Illinois River was traversed from end to end by Father Marquette; the Mississippi River was discovered and explored by Marquette all the way along the western boundary of Illinois, and yet the state nor any county or city has ever by any statue, monument or memorial, given any recognition to Father Marquette. In one way or another Marquette has been honored in other states. He was chosen as the representative of Wisconsin in the Hall of Fame at Washington, D. C., and his statue placed there. Replicas of this statue have been raised in the form of monuments in Marquette, Michigan, and on Mackinac Island. A movement is on foot to raise a monument at Ludington, Michigan, where Marquette died after leaving Chicago and Illinois. Nearly two hundred and fifty years have passed since Marquette brought civilization and Christianity to Illinois and Chicago; indeed, the two hundred and fiftieth anniversary of his landing in Chicago will occur on the fourth of December, 1924. It has been in the minds of thousands for many years, that Marquette should have a suitable memorial in Chicago, and a movement to provide such a memorial has been talked of at frequent intervals, but nothing has yet been done. As will be seen, a paper on the subject was read before the Executive Council of the Illinois Catholic Historical Society on August twentieth, reproduced in this issue of the REVIEW, detailing the facts of Marquette's visit. At the conclusion of this paper, it was resolved to take up the matter of the feasibility of providing a suitable monument to mark the two hundred and fiftieth anniversary of Marquette's visit, and suitably memorialize Chicago's and Illinois' first white visitor and the bearer of Christianity to this region.

The Knights of Columbus' History Work. The Knights of Columbus, under the direction of the Fourth Degree Organization, have entered upon quite a comprehensive history program. A commission entitled "Knights of Columbus Historical Commission," has been appointed, which includes a number of professors of history, and two classes of historical work have been outlined under the designation of "Prizes for original studies in American History" and "Non-competitive historical program." The purpose of both of these programs is to have articles prepared on historical subjects which may be brought into possession of the commission, and made available for publication when of sufficient merit. To quote from the bulletins issued by the commission, the object is:

To encourage investigation into the origins, the achievements and the problems of the United States; to interpret and perpetuate the American principles of liberty, popular sovereignty and government by consent; to promote American solidarity, and to exalt the American ideal.

It is to be hoped that much benefit will accrue from this history campaign. The Knights of Columbus are really in a better position to do effective work in the field of Catholic History than any other body. What is urgently needed in

this field is, in the first place, a comprehensive survey of history materials covering not only the United States, but Canada, France, Spain and England as well. After that, a reproduction of a vast amount of source material which is to be found in scraps in numerous archives, and finally a real history of America; something that has not yet been produced. With its vast membership, the Knights of Columbus could undertake this work at an insignificant per capita cost, and it is to be hoped that the Order may be induced to expand the history work to such dimensions.

Service in the Superlative. On other pages of this issue will be found an appreciation of Sister Mary Victoire of the Sisters of Mercy. Our contributor, Miss Elizabeth Blish, set down the events of Sister Victoire's life up to the time she wrote. Since then, on November 3rd, this good sister was called to her reward at the age of eighty-nine. A simple death notice, published in the mortuary column of the daily papers, all that this good soul gets of earthly acclaim, is here reproduced:

BOSSE—Sister Mary Victorie (nee Celina) Bosse, Nov. 3, at Mercy Hospital, 26th Street and Prairie Avenue, aged 89 years. She was the last of the first Sisters of Mercy who opened Mercy Hospital in 1850; she has been a religious seventy-one years and four months; she leaves two sisters, Mrs. Lucy Bergeron and Mrs. Eulalia Conney Martin, and their families. She was the aunt of Rev. Joseph Hudson, Rev. Q. H. Bosse, S. J., and the late Rev. A. L. Bergeron; aunt of Drs. Victorian Eugene and Joseph C. Bergeron, Sister Esperance Hudson, O. S. D.; Sister Mary Agnes Savoie, Order of St. Joseph, and Sisters Mary Callista and Mary Fidelia Conney, Order of Mercy, St. Xavier Academy; also of the children of her deceased brothers, Ignace and Joseph, and of her sisters, Aglice Savole and Adelie Hudson. Funeral from Mercy Hospital to Calvary, Saturday.

How eloquent these few words chronicling the life and death of a good woman must speak to one who pauses to consider their import. Can we comprehend seventy-one years and more spent in the care of the sick and afflicted, with never a thought of earthly honors, reward or recompense? Can we appreciate the magnitude of the services rendered through the agency of devoted women like Sister Victoire during all their lives in the numerous hospitals throughout the country and the world? We rapturously sing the praises of Florence Nightingale and the "Angels of the Battlefield," and justly so; their brief service, strenuous and difficult though it was, was but a passing incident in comparison with Sister Victoire's seventy-one years,—yet no one knew Sister Victoire; her labors were performed not in the sight of men, but in the eyes of God. For her there is no earthly monument or memorial; but God is just. Chicago can never pay its debt to Sister Victoire. Her citizens may recompense her only by upholding the hands of her life associates. Thank God for the Sisters Victoire, and may they always have an abiding place in the memories of men.

Enacting History. The occurrence of the Semi-Centennial of the Chicago Fire (which occurred on October 9th, 1871) gave occasion for calling up in review the past history of Chicago.

An appropriate observance of this, the greatest catastrophe that ever visited Chicago, was undertaken by the Chicago Association of Commerce and very creditably carried out.

The principal object of the exercises held during the nearly ten days of the observance was to inculcate ideas of fire prevention. Statistics were amassed to show the losses by fire, and experiences were related to emphasize the value of the exercise of care in preventing fire.

So earnestly was the matter of fire prevention urged through the efforts of the Association of Commerce and other organizations enlisted by it in the work, that the President of the United States, by proclamation, named a National Fire Prevention Day, (October 10th,) and urged universal efforts for fire prevention.

During the observance a pageant play was enacted at a stadium prepared for the purpose in Grant Park, bringing into review the outstanding events of Chicago's history, beginning with the first visits of white men to the locality.

This pageant, written by Mr. Wallace Rice, and directed by Mr. Donald Robertson, with musical accompaniment composed by Mr. Edward Moore and directed by Mr. Herbert E. Hyde, was a really valuable deliniation of Chicago's story.

No attempt was made to conform the play to the exact facts of history, but generally speaking, facts of history only were employed, sometimes changed about as to time and place to add to their impressiveness. For instance, the Cross-raising scene of the play in reality occurred on the plain below Starved Rock under the direction of Father Claude Jean Alouez, S. J., and at Peoria Lake under the direction of Father James Gravier, S. J., but such a transference was no doubt justified by what might be called poetic license.

The nearest that Mr. Rice comes to falling into inexcusable error is when he makes John Kinzie a hero of the Fort Dearborn Massacre. The facts are that from once Kinzie was advised of General Hull's order to surrender the Fort, he became quite conspicuous by his inactivity. All the members of his family immediately escaped the place and did not return until after the massacre was over. Rice makes the mistake of painting him as a conspicuous figure, especially in the conferences held prior to the surrender of the Fort, and as deprecating its surrender.

Mr. Rice gives due credit, however, to Ensign George Ronan and Sergeant Griffith. Unfortunately he misses two of the greatest heroes of the massacre: Sergeant Otho Hayes and Susan Corbin. Ronan, Hayes and Susan Corbin are the three most heroic figures in all the history of Chicago.

Returning for a moment to an earlier epoch, it is interesting to note that Mr. Rice does not follow the dictum of many writers in ascribing the origin of the name of Chicago to the wild onion or the polecat. He unhesitatingly gives the Chief of the Tamorois, the great "Chicagou," as the patronym of this imperial city. Chicagou, the great Catholic Chieftain, who visited the Court of France in 1724, and who led the allied armies of Indians in the attack planned by Bienville against the Choctaw and Chickasaw Indians, in the course of which D'Artaguet, Vincennes and the noble Father Antonius Senat, S. J., were burned at the stake in the Northern part of Mississippi.

True, the dialogue was as it was intended to be, but the vehicle by which the splendid pageant was presented and, supplemented by the really charming music and the notable stage effects, with the large number and well suited characters, it made the pageant a very meritorious and notable presentation.

As a permanent record of the semi-centennial observance, the Chicago Association of Commerce issued a monograph entitled, "Chicago Yesterday, Today, Tomorrow," that is really full of merit. In this monograph the very earliest

days of Chicago's history are treated by the able historian, Mr. Milo Milton Quaife, whose very name is a guarantee of accuracy. Although Mr. Quaife has told this same story several times, and more at length in his "Chicago and the Old Northwest," everybody will read this brief account with much satisfaction.

Mr. Quaife's story ends with the Chicago Fire, whereupon Mabel McIlvaine takes up the story and gives a charming account, masterfully condensed, of the fifty years that have sped since the fire.

Miss McIlvaine is to be complimented on her ability to crowd an immense amount of information into a very small compass in an especially interesting manner. This book contains also special articles on a number of subjects, all of which are very interesting, but none more so than that relating to religion. A special chapter under the subject, "Chicago Needs a Program of Religion," presents a view from a representative of "many Protestant churches" and a view from Mr. William J. Clark of the Record of the Catholic Church.

By permission of the Chicago Association of Commerce and the author of the article, we are reproducing this Catholic record in this issue of the ILLINOIS CATHOLIC HISTORICAL REVIEW.

The Chicago Association of Commerce is deserving of the gratitude of the citizens of Chicago for the presentation of the very interesting and meritorious pageant play, for the historical monograph, and indeed for everything connected with the observance of the Fire Semi-Centennial.

AN HISTORICAL VIEW

How an intelligent Catholic viewed the situation of our country in its infancy and what were his wishes are shown by

THE PRAYER OF AN AMERICAN CITIZEN

BY MATHEW CAREY¹

ALMIGHTY FATHER, ope thine ear,
Crown with success my feeble pray'r.
EFFICIENT GOVERNMENT may we see
Establish'd here, this land to free
From threat'ning wars and anarchy.
May adverse parties cease to wage
Contention with so black a rage.
Here, henceforth, may no strife arise,
But who'll self int'rest most despise.
May all our judges humane be,
From party, legislators free.

¹ Mathew Carey was a Philadelphia Catholic—the first American editor—publisher of *The American Museum*, in which magazine this Prayer appeared in October, 1787.

May just and equal laws be form'd.
 May freedom's shrine be never storm'd.
 May PRINTING PRESSES still abound,
 To spread blest science all around.
 May lux'ry, noxious pest, expire.
 May temp'rance, honor, truth conspire
 To raise a hardy, virtuous race.
 Be this the reign of endless peace.
 May mis'ry—want—desert the land.
 May full employment at command
 Await mechanics when they please,
 As well as those that plough the seas.
 May pious pastors ever keep
 A watchful eye upon their sheep,
 Teach them to shun the roads that lead
 Unto the gloomy frightful shade,
 To gain the path that leads to heav'n,
 Where "sure, though late, rewards" are giv'n:
 All groveling, low pursuits contemn,
 The torrent of the passions stem;
 Forbear to quarrel with each other,
 But live as brother should with brother.
 May this free country evermore
 Prove to th' oppress'd a friendly shore:
 An ASYLUM from TYRANNY,
 And DIRE RELIGIOUS BIGOTRY:
 May they from Hants² to Georgia find
 A welcome hearty, warm, and kind:
 May servitude abolish'd be,
 As well as negro-slavery,
 To make one LAND OF LIBERTY.

² Colloquial for New Hampshire.

RECORD OF THE CATHOLIC CHURCH OF CHICAGO

In the twenty centuries of history of the Roman Catholic Church the story of the growth of this Faith in Chicago and Illinois forms an important chapter. From the day when Father Jacques Marquette, the Jesuit priest, and two companions pushed their way into the Chicago River,¹ the march of the Catholic Church has kept pace even with the marvelous growth of Chicago itself and has vitally contributed to it. As the business and civic leaders of Chicago have been guided by their vision, so have the leaders of this Church down to this hour, to the administration of the present distinguished head of Chicago. Catholicism, the Most Rev. Archbishop George William Mundelein.

Chicago received its first resident priest in 1833 in the person of Father St. Cyr,² and ten years later this place was selected as the see of a new diocese embracing all Illinois, and Bishop William Quarter became Chicago's first Roman Catholic bishop.³ The institutional work of this prelate a quarter of a century before the great fire laid the foundation for the present wide activities of the Church, including parochial schools, hospitals, orphanages, boys' schools and universities. Bishop Quarter, in December, 1844, secured from the Illinois legislature a charter for the University of St. Mary of the Lake and established that institution.⁴ Its successor today now under construction, and as planned by the present archbishop, is to be the greatest Catholic educational institution in the West, if not in all America.

In the great fire the losses of the Church were estimated to be about \$1,000,000, the properties including churches, convents, asylums and schools, the labor of years of courage, sacrifice and piety. Among these institutions destroyed were St. Paul's church, parsonage and school, on the West Side; St. Louis church and rectory, the Christian Brothers' academy, the convent and school of the Sisters of Mercy,

¹ December 4, 1674.

² John Mary Iraneus Saint Cyr said his first Mass here May 5, 1833, in a small log hut on Market Street, owned by Mark Beaubien.

³ Right Reverend William Quarter arrived in Chicago, Sunday, May 5, 1844, and said Mass for the first time here on the day of his arrival.

⁴ The University of St. Mary of the Lake was the first institution for higher education in Chicago and flourished until 1864. The new University at Area, near Libertyville, Ill., is conducted under the original charter.

St. Mary's pro-cathedral, on the South Side; the Holy Name cathedral and bishop's home, the House of Providence, the academy of the Sisters of Charity, St. Joseph's orphan asylum, the Christian Brothers' parochial school, the convent and school of St. Benedict, St. Joseph's church and the Benedictine Fathers' monastery, the Magdalen asylum, the Church of the Immaculate Conception, St. Michael's church, with the convents and schools attached to these churches on the North Side.⁵

RIISING HEROICALLY FROM THE FIRE

But among the builders arose the Rt. Rev. Thomas Foley, young, vigorous and capable, and restoration began in the re-erection of fine academies, colleges, schools and church edifices, which, as a local historian declares, were among the chief ornaments of the Chicago that had passed in flame. It is noteworthy that St. Ignatius, at Roosevelt Road and May Street, which had been founded and opened a year before the fire, and the parent school of the present Loyola College, being out of the path of the flames, was spared.

Fifty years have passed and this is the significant growth of the Catholic Church in Chicago as officially indicated by its authorities:

	1921	1872
Catholic churches in Chicago.....	227	28
Diocesan priests	643	138
Priests of religious orders.....	350	31
Parochial schools	202	23
Pupils in parochial schools.....	130,000	10,000
High schools	22
Pupils in high schools.....	2,172 ⁶

The above statistics measure only in part the development of the Catholic Church in Chicago whose fundamental is religion, but whose activities reach out into education, charitable work, orphanages, hospitals, social work and civic betterment.

Chicago's Catholic population today is declared to be 1,200,000.⁷ In 1880 the diocese became an archdiocese.

⁵ *Archdiocese of Chicago Antecedents and Development*, pp. 47-48.

⁶ Kennedy, the *Official Catholic Directory*, 1921, p. 63.

⁷ According to the Catholic census of 1909, the Catholic population of Chicago was 1,150,000. *Ibid.* It is believed that these figures were low at that time, and it is certain that there has been a large increase since 1909.

ARCHBISHOP'S GREAT EDUCATIONAL PLAN

The plans for the future of the Roman Catholic Church in Chicago are indeed spacious, commensurate not only with its achievements in Chicago, but with its vast deeds for civilization throughout the world.

The great educational plan of Archbishop Mundelein, which is definitely and rapidly unfolding, centers about the University of St. Mary of the Lake, the seat of which is being erected on a 1,000-acre tract on the shore of St. Mary Lake at Area, near Libertyville, about forty miles from the heart of the Loop. On this site the divinity school, including the colleges of philosophy and theology, are to stand with the administration building, chapel, dormitories, power houses, library, recreation halls with terraced lawns, roads and bridges, to cost some \$10,000,000 now under construction, the school of philosophy being ready for occupancy.

The university departments of De Paul and Loyola, already well established, and of the new college for women — Rosary college — under construction in River Forest, are to be a part of the great university, each functioning as a separate unit, but with the degree-conferring power centering in the University of St. Mary of the Lake.

The Quigley Memorial Seminary on the near North Side is the preparatory school for the divinity school. The present large number of high schools for girls and for boys, scattered about the city, is being added to and uniformly graded so as to be preparatory schools for the other colleges of the university. Practically every parish has its parochial school, from which the pupils are graduated into the high schools, the completed system taking the child from the primary grade on until his or her degree has been won.

BENEVOLENT WORK OF ROMAN CATHOLIC CHURCH

The Church's system of charities has been developed into the Associated Catholic Charities, an organization formed three years ago by the archbishop, and whose contributing membership is co-personnel with the membership of the Church itself. A great fund is raised annually from contributions taken up in every church, and distributed through the Central Charities Bureau, under the direction of Rev. Moses Kiley, selected by the archbishop and trained for the work. In this distribution the agency largely used is the St. Vincent de Paul Society, for many years the central organization charity agency of the Church.⁸

⁸ For an account of the Society of St. Vincent de Paul see *Archdiocese of Chicago Antecedents and Development*, p. 785, et seq.

These funds are divided about equally, one part going toward the support of the many orphanages, old people's homes, training schools, of which St. Mary's institution at Des Plaines is the largest; schools for the deaf and dumb, hospitals, girls' homes and similar institutions. The other part is used in personal and family relief work.⁹

Welfare work is carried on through many organizations of men and women, each doing a definite part in the general plan. Perhaps the more important and effective forms which this work takes is that of the Big Brothers, an activity delegated to the Holy Name Society, for the reclaiming of wayward boys;¹⁰ the Big Sisters for the reclaiming of girls, the Protectorate of the Catholic Woman's League and other similar organizations whose agents patrol the railway stations to protect girls, look after the homes for working girls and similar work.¹¹

More than fifty charitable and welfare institutions, including day nurseries, and also fifteen hospitals, are being supported in whole or in part, and are given supervision and aid through the Associations of laymen and women, all working under the direction of the Church, and following plans of the archbishop.¹²

WILLIAM J. CLARK, in
Chicago, Yesterday, Today, Tomorrow.

Chicago.

⁹ For an account of the Associated Catholic Charities see Archdiocese of Chicago, *op. cit.*, p. 112 et. seq. and p. 765 et. seq.

¹⁰ For an account of the Archdiocesan Union of the Holy Name Society see *Archdiocese of Chicago*, pp. 782-3.

¹¹ For the several Catholic Welfare Organizations see *Ib.*, p. 783 et. seq.

¹² *Ibid.*



POPE PIUS XI

First Portrait of Reigning Pontiff in Papal Robes.

International Film Service.

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